

NAURUAN QUESTION WORDS AND QUESTION CLAUSES

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Manuscript date: 7th June 2023

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1. Introduction.

This is a text-based study of an aspect of Nauruan grammar that relies on publications in Nauruan dating mainly to the first half of the 20th Century, including Kayser's 1936 *Nauru Grammar*, with extensive examples from the 1918 Bible, the 1976 New Testament and other written sources. This type of linguistic study based on written sources is not unique (see 'A Grammatical Sketch of North Tanna' by Kristin Sverredal and 'Preverb Usage in Shawnee Narratives' by David J. Costa)

Any developments in contemporary Nauruan are only briefly touched on as it is not within the scope of the present study.

It is to be noted that the Nauruan reflected in the 1918 Bible and the 1976 New Testament and the language material presented in the 1936 *Nauru Grammar* are taken as valid representations of different registers of spoken Nauruan during the first half of the 20th Century.

The 1918 Bible was a culmination of 19 years of translation work by the American Protestant missionary Philip Adam Delaporte whose mother-tongue was German, having been born in Worms, Germany. Delaporte arrived on Nauru in 1899 and set about learning Nauruan and was helped in his translation endeavours by a number of Nauruans, notably Timothy Detudamo (later Head Chief of Nauru), Jacob Aroi (later Pastor and educator), and Deireragea (later Chief of Anibare District).¹ Apart from short periods of furlough, Delaporte was resident on Nauru from 1899 until he was excluded from returning to Nauru in 1915 while on furlough in the U.S.A. as he was viewed as a German sympathizer. He was in the U.S.A., along with Timothy Detudamo, to complete the translation work and to arrange for the printing of the Bible in the U.S.A.

The 1976 New Testament is attributed to the Roman Catholic missionary Alois Kayser, who served as a missionary to the Nauruan people between 1902 and his death due to mistreatment by Japanese military authorities in 1944. He was absent for a brief period during WWI when he was required to leave Nauru by the Australian occupying forces as he held a German passport – Nauru having been a German colony between 1888 and 1914. As an Alsatian, his mother-tongue was German (Alsatian), and his citizenship status was German until 1918, then, when Alsace-Lorraine reverted to French control, he became a French citizen. He was recognized as an expert on the Nauruan language and all things Nauruan. His is the 1936 *Nauru Grammar* (apparently handed to the Nauru Administration in 1937).² On the basis of Alois Kayser having died in 1944, I am of the mind that the 1976 New Testament was actually ready for publication prior to the occupation of Nauru by the Japanese in 1942.

There is uncertainty about the dialect situation on Nauru prior to German annexation. What is known is that in pre-colonial days there were two alliances, splitting the island into a northern alliance centered on Ewa (which included at the time what are now Nibok, Uaboe, Baitsi, Ewa, Anetan, Anabar, Ijuw, and half of Anibare districts), and a southern alliance centered on Meneng (which included at the time what are now half of Anibare, Meneng, Yaren, Boe, Buada, Aiwo, and Buada districts), while Denigomodu usually allied itself to Buada. Whether this split was also manifested in a dialectal way is not known.³

It is of interest that Delaporte set up his mission in the pre-colonial southern alliance area (Orro hamlet being situated in present day Boe district), while the Catholic mission that Kayser joined was located in the pre-colonial northern alliance area (Ana hamlet being situated in present Ewa district). So, if there were dialectal peculiarities based on the pre-colonial alliance areas, these may have been reflected in the Nauruan of Delaporte and Kayser.

The Nauruan language itself is recognized by linguists as being a divergent member of the Micronesian language family – itself a division of the Oceanic Group within the extensive Austronesian language family.⁴ As far back as 1986, Frederick H. Jackson intimated that both Nauruan and Kosraean were the earliest settled outposts of the Micronesian peoples.⁵ Researchers have not been able to pinpoint the stepping-stone of the Micronesian peoples other than they came from ‘Near Oceania’ (the Bismark Archipelago and the Solomon Islands, as well as perhaps the northern Vanuatu islands) between 1500 B.C. and 200 B.C. (Petersen 2009:39,40).

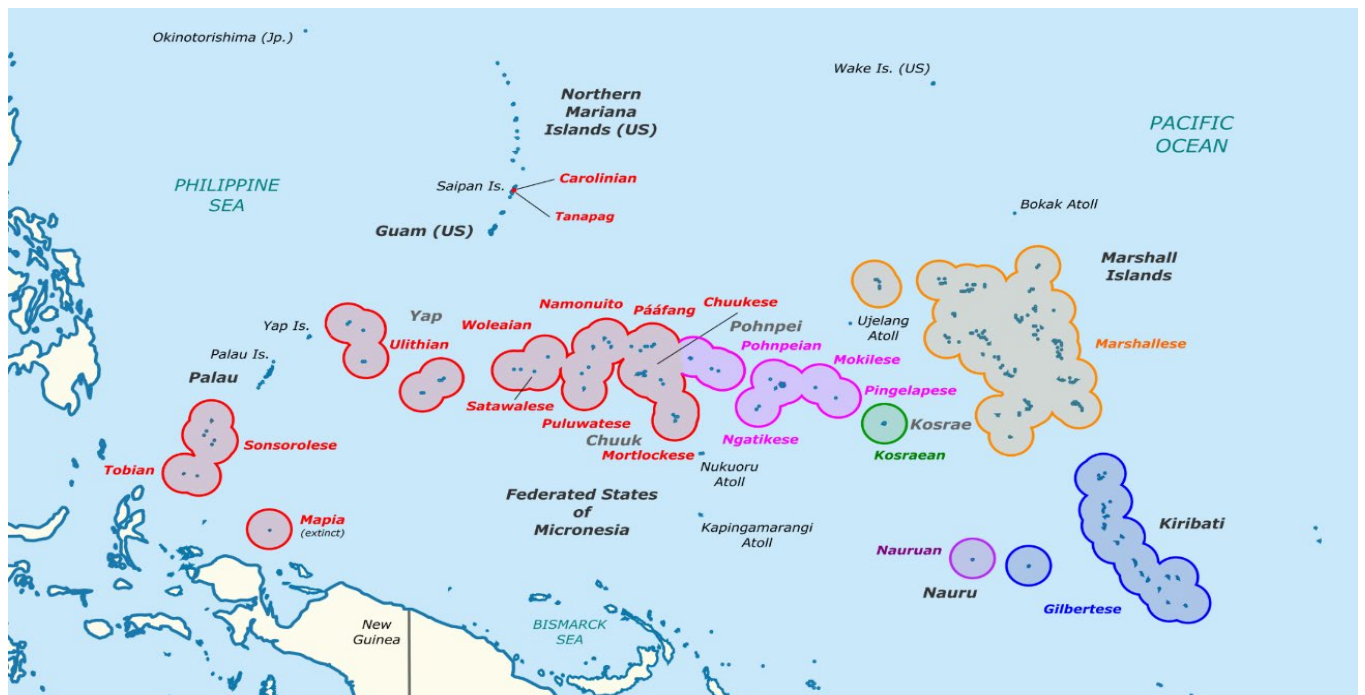
Nauru is a small island of circa 21 square kilometers (8.1 square miles) almost straddling the Equator in the Western Pacific. Until German annexation in 1888 Nauru was a sovereign polity, although it had had a small number of European/American residents of various moral propensities from the 1830s onwards, some wielding considerable power (of a negative kind). Their arrival coincided with the explosion of the Pacific whaling industry.

The first census taken by the German Imperial authorities enumerated 1,294 islanders. However, the population prior to European contact would have been significantly greater.

Paul Hambruch in his work on Nauru in 1910 (*Ergebnisse Der Südsee-Expedition 1908-1910: II. Ethnographie: B. Mikronesien, Band 1: Nauru, 1 Halbband. Hamburg: L. Friederichsen & Co., 1914, pages 59 – 62*) obtained the names of some 169 hamlets (homesteads), 40 of which were uninhabited in 1910. So, the pre-contact population may have been nearer 2,500 during draught free periods and barring natural disasters like tsunamis or cyclones.

Like all of the Pacific islanders, the population collapsed with the introduction of influenza varieties unknown to them, as well as Measles and Smallpox. Similar stories of population collapse have been recorded for the *Iles Sous-le-Vent* in the Society Islands (100,000+ down to 8,000 in a fifty year period); the Marquesas Islands (circa 100,000 down to 12,000 in a fifty year period); Hawai’i (300,000+ down to 190,000 in a fifty year period) (see Sodter, F. 1993. *L’Histoire Démographique. Atlas de la Polynésie Française. Institut français de recherche scientifique pour le développement en coopération*; Robert C. Schmitt. 1971. *New Estimates of the pre-Censal Population of Hawaii. The Journal of the Polynesian Society Vol.80, No. 2.*)

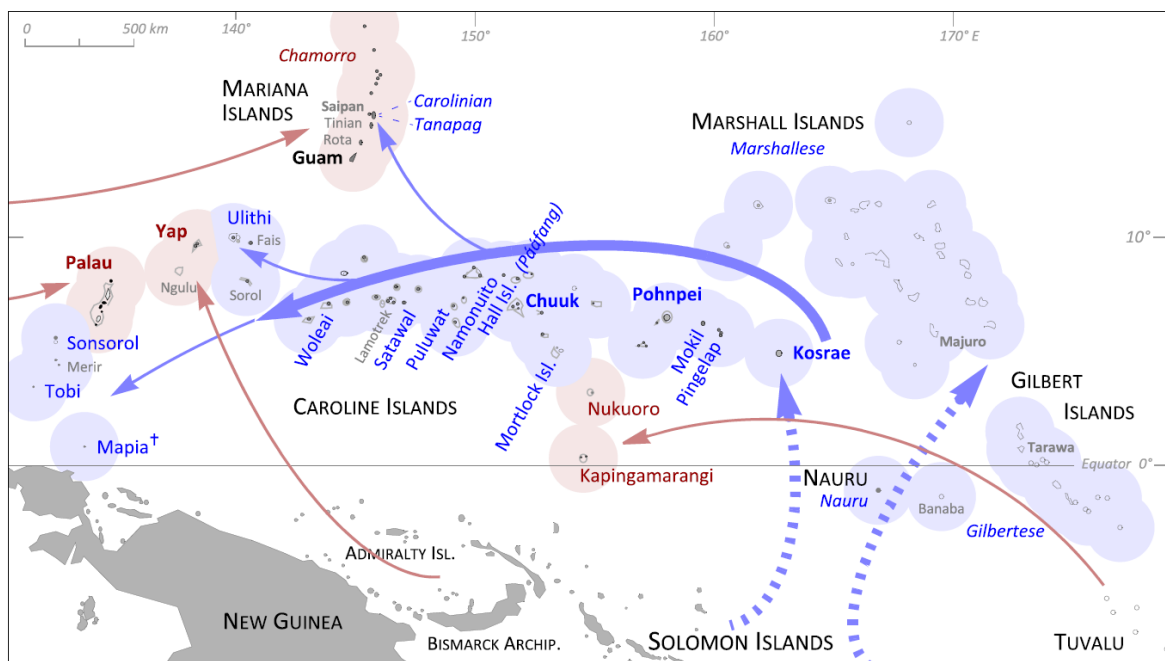
Map 1. Map of Micronesian Language Family (<https://commons.wikimedia.org/wiki/User:Tyk>)



Map 2. Micronesian Expansion (from Andrea Bender and Sieghard Beller, 'Ways of counting in Micronesia', *Historia Mathematica* 56)

Micronesian pathways in blue, non-Micronesian ones in dark red.

Shaded circles indicate a 100-mile radius around islands, the average distance of an overnight voyage (Marck, 1986)



2. Current Status of Nauruan.

The Nauruan language is confined to the island of Nauru (an independent republic since 1968), though there are small communities of Nauruans in neighbouring countries (Australia, Fiji, New Zealand among others).

No mention of the Nauruan language is made in the Constitution of Nauru (1968), but, as Xavier Barker has noted:

“...it appears to have become the *de facto* official language in government, the media and education without any legal support”.

(Barker, Xavier. 2012. English Language as Bully in the Republic of Nauru. In: English Language as Hydra: Its Impacts on Non-English Language Cultures , Rapatahana, Vaughan and Pauline Bunce (editors). Volume 9 of Linguistic Diversity and Language Rights)

Concerns exist that the lack of state sponsorship and the lack of Nauruan language classes in the schools is threatening Nauruan, as well as the possibility of the creolization of Nauruan through English. See the May 25, 2021 article at <https://www.loopnauru.com/nauru-news/workshop-preserve-nauruan-language-100614>

Workshop to preserve Nauruan language

51° Loop Pacific
08:47, May 25, 2021



TRENDING NOW

- Half of world on track to be...
- Saving Private Ryan actor Tom...
- Warriors win season opener over...
- Crusaders return to winning ways
- Super round a good test for Blues...

The Language Division under the Internal Affairs Department is currently working closely with a linguist to develop a Nauruan Dictionary.

In order to develop the material, community members from all the districts were invited to take part in a workshop to assist language officers in putting together Nauruan words that are in existence including words that no longer exist due to lack of use to form the much-needed Nauruan dictionary.

Nauru Media News - NTV reports at present the Nauruan language dialogue is becoming a mixture of old and modern-day conversation.

The mixed dialogue is becoming a concern for the Language Division as they notice it is slowly diminishing our vernacular and something needs to be done.

Language division has hosted a Nauruan Language workshop inviting the elderly 50 years and over from across the districts to attend and share their views and thoughts on what needs to be done to revive the mother tongue.

This workshop allows each and every person attending to share Nauruan words that have been passed down to them by their elders in order to help develop the Nauruan Dictionary.

There are currently two Nauruan dictionaries in existence but they are not in use due to some word contents not correct.

Photo Nauru Media News - NTV

The following figures are taken from the “National Report of Population and Housing – Census 2011”.

At the time of the 2011 census, the population of Nauru was 10,084.

According to the 2011 Census, 93% (circa 9,300) of the population of Nauru gave Nauruan as the language of the home.

Although 66% of the population were enumerated as able to speak English, only 2% of the population gave it as the language of the home.

The 2011 Census also revealed that 6% could speak Kiribati, 2% some form of Chinese, although these languages were not necessarily the language of the home.

95% of the population of those 5 years and older were enumerated as able to speak Nauruan.

The population is projected to peak mid century at 11,000, with a steady decline until the end of the century, with a 2100 estimate of circa 5,800 (UN World Population Prospects 2019).

3. Phonetics.

The most recent study in Nauruan phonology is by Kevin Hughes (The Synchronic and Diachronic Phonology of Nauruan: Towards a Definitive Classification of an Understudied Micronesian Language, 2020) and he indicates 7 vowel phonemes.

Table 1. Nauruan Vowels in IPA (adapted from Hughes 2020:15).

	Front	Central	Back
High	i	ɨ	u
Mid	e	[ʌ]*	o
Low	æ	a	

* Hughes 2020 uses the IPA symbol [e] for [ʌ]. He considers it to be an allophone of /a/.

3.1. Description of Consonant Phonemes.

The Consonant inventory allows for at least 23 phonemes.

Table 2. Nauruan Consonants in IPA (adapted from Hughes 2020:15).

	Bilabial	Alveolar	Palatal	Velar
Stop	p ^j b ^j p ^ʷ b ^ʷ	t d tʃ dʒ		k g kw
Nasal	m ^j m: ^j m ^ʷ m: ^ʷ	n		ŋ
Glide			j j	w
Rhotic		r ʀ		

The following description of Nauruan consonant phonemes has been adapted from Hughes 2020:16–100.

/pʲ/ voiceless palatalized bilabial stop
[p] before /i/ and /e/
intervocalic lengthening
/bʲ/ voiced palatalized bilabial stop
[b] before /i/ and /e/, and word-final
intervocalic frication possible [β, βʲ]
phrase final [p]
/pʷ/ voiceless velarized bilabial stop
[p] before /o/ and /u/, and word-final
velarization optional before the central vowels /a/ and /i/
intervocalic lengthening
/bʷ/ voiced velarized bilabial stop
[b] before /o/ and /u/
[p] in phrase-final position
velarization optional before central vowels /a/ and /i/
/t/ voiceless apical stop
intervocalic lengthening
/d/ voiced apical stop
[t] in phrase final position
/tʃ/ voiceless palato-alveolar affricate
only before /i/
/dʒ/ voiced palato-alveolar affricate
only before /i/
/k/ voiceless velar stop
Intervocalic lengthening
/g/ voiced velar stop
[k] in phrase final position
can surface as [ɣ] intervocalically
/kʷ/ voiceless velar stop, secondary labialization
/mʲ/ palatalized bilabial nasal
[m] before /i/ and /e/, and word final
/m:ʲ/ geminate palatalized bilabial nasal.
[m:] before /i/ and /e/, and word final
/mʷ/ velarized bilabial nasal
[m] before /o/ and /u/ and word final
velarization optional before central vowels /a/ and /i/
/m:ʷ/ geminate velarized bilabial nasal
[m:] before /o/ and /u/
velarization optional before central vowels /a/ and /i/
/n/ apical alveolar nasal
/ŋ/ velar nasal
/w/ rounded labiovelar glide
/j/ palatal consonant with light to moderate frication which is variably absent; [j] ~ [j̥]
/j/ palatal approximant
/r/ alveolar trill
fortis trill /ʀ/

3.2. Some Observations of Sound Changes in Nauruan during the 20th Century.

There are several sound changes and changes in syntax that have occurred in Nauruan since the first half of the 20th Century, which may be due to the influence of English and/or the unfortunate loss of many of the language gatekeepers during the 2nd World War. ⁶The governments of Nauru since 1945 have not fostered the development of Nauruan as a literary medium, nor is it taught in Nauruan schools.

Among the changes are:

1. The ‘monophthongization’ of the diphthongs [ai, ae] to [e]: i.e.

‘aiquen’, one > ekwen

‘aiju’, three, > eju

‘aijimo’, five > ejim^{io}

‘aeiu’, seven > eiju

‘ngain’, his/her child > ngen

2. The raising of vowels, example:

‘eō [eɔ]’, ‘not’ > ia [iɔ]

3. ‘-ow’ is simplified to /-o/, example:

‘miow’, fear > m^{io} [mio]

4. Between high vowels, /j/ (which represents the palatal glide) is moving towards a fricated allophone, [j̥]: e.g. ‘aijimo’, ‘five’ > ‘ejimo’, > ‘ej̥imo’. Already in pre-contact Nauruan /j/ had a fricated allophonic variant in certain environments (see NG2) - this is spreading.

5. The diphthongs [ia, io, iu] which normally represented an initial non-syllabic vowel glide [i̯a, i̯o, i̯u] have drifted to [ja; jo; ju]; its sound varies from /j/ to the fricated sound [j̥], which is gaining the upper hand: e.g.

‘ian’, ‘in it’ > [jan/j̥an]

‘ion’, ‘an, a’ > [jon/j̥on]

‘iut’, ‘Guettarda speciosa’ > [jut/j̥ut]

ijōñ, below > j̥aŋ [j̥aŋ]

6. /t/ before the high vowel /i/ represents a voiceless affricate [ts], which in contemporary Nauruan has moved towards a voiceless palato-alveolar affricate [tʃ]. /d/ before the high vowel /i/ is the voiced counterpart, [dz], now moving towards [dʒ].

7. The fortis rhotic, which is represented by the glyph /ř/ in Hughes, in contemporary Nauruan appears to be merging with the usual rhotic /r/ in a number of speakers (see Nathan 1973.1:6,7; Hughes 2020:23, 97-100).

8. An instance of language change mentioned by Hughes (Hughes 2020:80) is the confusion on the role of denasalization in the language. Although not all of the rules for denasalization have been ascertained from written records, denasalization usually occurs when a word-final /n/ is followed by a high vowel within a phrase. However, it has been observed in contemporary Nauruan that word-final /n/ is being regularly denasalized to /t/, to the point that many are uncertain when a final /n/ should be pronounced with a final /t/; this alternation was not observed in Nauruan during the first half of the 20th Century. It seems to have been present to some degree by the 1970s as Nathan makes an interesting observation (Nathan 1973.1:5) :

“In word-final position there exists a set of nasal phones whose phonemic identity has not yet been entirely established. They are ‘prestopped nasals’ [ʰm] and [ʰn]...[ʰn] I have no explanation, except that it may somehow be connected with a morphophonemic alternation between /n/ and /t/.”

This observation by Nathan may be part of the explanation for denasalization.

It could be that in an earlier stage of Nauruan, pre-stopping of /n/ (giving /ʰn/ began to develop intervocally at word boundaries, but only where the following word began with the high vowels /i/ and /e/. The pre-stopping then developed into the denasalization process observed during the first half of the 20th Century.

Using this hypothesis, a phonological process that took place in an earlier stage of Nauruan may have looked like this:

ben imin weta > beʰn imin weta > bet imin weta
[the wing of a bird, literally: hand of thing it flies]

While occurring before the nominal prefix/absolute marker, the denasalization of /n/ to /t/ is not present before all high vowels. For instance, denasalization is not recorded when a word-final /n/ is followed by the initial high vowel /i/ of the locational adverbs ‘ine/ina/ino’, ‘here,there,yonder’. This may be due to the fact that the high vowel of the locational adverbs is not a stressed vowel.

With the spread of denasalization in word-final position by analogical levelling, the syntactic reasons for the process are becoming blurred, causing confusion in the minds of the younger cohorts of mother-tongue speakers.

9. Syncope and elision in oft-used words, i.e.

ekegen > eken (what?)

ijegen > ijen (who?)

adaga > ada (why?)

anga > nga (1S.IND)

ngea > nge (E+MED)

nuwaw > waw (go)

4. Orthography.

Nauruan does not at present have an official orthography, so citations are mainly given in the writing system of the original source. Although an official orthography was gazetted in the official gazette of Nauru (No.47 of 5th November 1938), it has never been implemented.

There have been several orthographies that have been used to write Nauruan. Among these are:

1. Orthography used by Paul Hambruch in his studies on Nauru in 1910.
2. Orthography used by Aloys Kayser in his 1915 “Nuwawit testament obwe me etsimeduw”
3. Orthography used in the 1918 Bible and related Protestant texts.
4. Orthography used by Aloys Kayser in the journal “Anthropos” and related journals.
5. Orthography used by Aloys Kayser in his “Nauru Grammar”.
6. Orthography recommended by the Nauru Administration in 1938.
7. Orthography used by Aloys Kayser as evidenced in the 1976 New Testament.

4.1. Observations on Kayser's orthographies 1936 and 1976.

Kayser in *Nauru Grammar* (1936) was apparently trying to produce a phonetic record of the Nauruan he heard and was taught. This phonetic transcription is never fully described and even within *Nauru Grammar* there are some variations in the spelling of the same word.

With regard to the consonant inventory, his description lacks any systematic representation of palatalized and velarized consonants.

There is no systematic description or transcription in the fact that in phrase final position the voicing of oral stops is neutralized:

_b > _p

_d > _t

_g > _k

However, he was aware of the variation in some verbs, i.e.

katuk NG175 to strain > katugien NG175 now he has strained it

He was aware of consonant gemination being a feature, but had no systematic description or transcription of it, as this quote shows (NG2):

"In many cases where the word begins with 'm-', this 'm-' is prefaced with a light sound almost amounting to a second, introductory 'm'..."

Kayser was also aware of a "fleeting slide vowel" (NG3) in 'aijimo', '5', using the spelling 'aijimeo' in *Nauru Grammar*. But there's no indication he was aware of the distinction between the palatal and velar /m/.

The orthography adopted in the 1976 New Testament is a much simplified system.

All diacritics are removed from vowels:

[ä] is converted to [e]

[i] is converted to [u]

the velar nasal [ŋ] is converted to [ng]

the voiceless velar stop [q] is invariably converted to [kw]

4.2. Observations on the Orthography of the 1918 Bible.

The orthography reduces the sound system of Nauruan to its absolute necessary parts, but one that a native speaker would be able to contend with, just as an English or French speaker contends with a very outdated and unphonetic/unphonemic writing system.

It uses 8 letters to cover the vowels.

The letter ‘**a**’ represents both /a/ and /æ/.

The letter ‘**ä**’ represents an allophone of /e/ .

The letter ‘**ö**’ represents [ʌ] (latest studies treat this as an allophone of /a/).

The letter ‘**ü**’ represents /i/ (a central unrounded vowel) in most cases.

On the consonantal side, there is no apparent understanding of velarized versus palatalized consonants, consonant gemination, or word-/phrase final devoicing/simplification.

The letter ‘**ñ**’ represents the velar nasal /ŋ/.

The letter ‘**q**’, or the combination ‘**qu**’ represent /kw/.

The letter ‘**j**’ represents the palatal glide.

The combination ‘**tsi**’ is usually written ‘**ti**’ in other orthographies as /t/ only appears as an affricate before /i/.

The 1918 Bible also uses some orthographic conventions, among which:

(a) The translators use 'ä' to represent the 3rd Person Singular Dependent Pronoun 'e' when the verb phrase it belongs to is impersonal.

(b) The translators use 'A' (capital 'a') to represent the 1st Person Singular Dependent Pronoun 'a'.

(c) Where a verb (or a pre-verb word) heads a verb phrase and has no overt person maker, it is by default 3rd Person, but the translators overcompensate by often putting a 'ghost' vowel to indicate it is a 3rd Person actor.

When 'ma', 'and' and 'bwe', 'for' precede a vowel-initial verb in such a situation, the translators often delete the vowels of 'ma' and 'bwe' (which is done in spoken Nauruan) but mirror the initial vowel of the verb or any 'ghost' vowel the translators decided on including, so you can end up with a 'dummy' vowel and a 'ghost' vowel, e.g.

mō ò òmeata, 'and he brought it out', actually represents *m' òmeata*

(d) When a final consonant of one word meets an initial consonant of the following word in a phrase, Nauruan usually interposes an epenthetic vowel (a non-syllabic "schwa" vowel /ə/) between the two consonants if the combination of the two consonants is, as Rebecca Morley observed:

"sequences that are disallowed or dispreferred within the language." (see her article "Consonant Epenthesis", <https://www.oxfordbibliographies.com>)

The translators do not consistently show the epenthetic vowel, and when they do it can be represented by 'e' or 'i' or 'o' or 'ō'.

4.3. Comparative Table of Nauruan Orthographies

Table 3. Comparative Table of Nauruan Orthographies.

Kayser 1936 Examples from <i>Nauru Grammar</i>	Kayser 1976 New Testament	1918 Bible	Hughes 2020
a man, he is clever; abab, to kill	a mwan abab	a man abab	æ em'æn æb'æp
ā emān, he is dead	a eman	a eman	æ em'æn
ā wāna, mine ouwāk, big	a wanga ouwak	a waña ouwak	a ~ æ wāna oæg
ā eoquan, sun	a ekwan	a equan	æ k'æn
ä mäö, my eye bäö, my hand	e meo beo	e meö beö	e m'e- b'e-
ē jēt, when?	e yet	e jet	e ijet
e innen, his mother aiqen, one	e innen aikwen	e inen aiqen	e ine- e-k'en

ē epe, stone bēbe, light	e epe bebe	e epe bebe	e p'e-n b'ebe
i ini, coconut	i	i	i ini

j niñeniñ, to pull tightly	u nunginung	ũ nũñinũñ	(i)
o bobo, to smell	o bobo	o bobo	o bʰobʰo
o eoh, to cry	o eong	õ eõñ	a ijaŋ
ö ebög, water etöñin, his father gör, to run bäö, my hand öd, go, pass mög, dry	o ebog etongin gor beo od mog	õ ebök etöñin gör beö öd mög	a ~ ʌ ~ æ ebʰag etaŋ- gar [bei/beʌ] ad mʰæg
u dudu, to water	u dudu	u dudu	u dudu
u ibügibügi, grass büm, night ñabüna/ñabüna müñana/müñana ibü, ashore	u ibugibugi bum ngabuna mungana ibu	ũ ibũgibũgi bũm ñabũna mũñana ibũ	u ibʰugibʰugi bʰumʰ ñabʰuna mʰuŋana -
u iju, fish	u iu	ũ iũ	u iju
ã ã, yes	---	eh	ẽ
q, qu	kw	q, qu	kw
ñ	ng	ñ	ŋ

5. Abbreviations Used.

1	First Person
2	Second Person
3	Third person
S	Singular
D	Dual
T	Trial
P	Plural
EXC	Exclusive
INC	Inclusive
ADV	Adverbial prefix <i>a-, ana-</i>
AB	Absolute Marker/Nominal Prefix <i>e-/i-</i>
ANIM	Animate Class
APPL	Applicative suffix <i>-eiy/-ei</i>
APPL2	Applicative 2 suffix <i>-i</i>
AUG	Augmented form of demonstrative
AV	Avertive <i>eniy</i>
CAUS	Causative Prefix <i>ka-/ga-</i>
CF	Contrafactual
CL	Classifier
COM	Comitative/Instrumental Suffix <i>on/ōn</i>

COM2	Comitative/Instrumental Suffix -an
COMM	Command ko/kõ
COMP	Completive ogiten
COND	Conditional Marker
CONS	Construct Particle in
DAT	Dative
DEP	Dependent Form of Personal Pronoun
DIR DIR1 – <i>eda/ida</i> upwards, out of, from DIR2 – <i>ädu/edu</i> downwards, in, back DIR3 – <i>ata</i> out, from within, upwards DIR4 – <i>atu</i> in, downwards DIR5 – <i>oda</i> steady movement forwards DIR6 – <i>odu</i> steady movement backwards DIR7 – <i>ruwei/ruweij/ruweiy</i> towards the speaker DIR8 – <i>n</i> general directional DIR9 – <i>w</i> general directional	Directional
DIST	Distal -no/-go
E	Emphatic Prefix nga-/ña-
FAC	Factitive Prefix o-/õ-
FV	Function Vowel
GPOS	General Possessive Classifier a-
GER	Gerundive
IMM	Immediative orren/ören
INDF	Indefinite Pronoun
IND	Indipendent Form of Personal Pronoun
INTENS	Intensifier kor/kör
LOC	Locative Prefix
MED	Medial -na/-ga
MOD	Modal nim/nüm
MUT	Mutual familial relationship -i ; same as APPL2

NE NEI NEII NEIII	Non-Emphatic Prefix non-emphatic demonstrative prefix, form I <i>min-</i> non-emphatic demonstrative prefix, form II <i>mu-/mū-</i> non-emphatic demonstrative prefix, form III <i>bit-</i>
NEG	Negative <i>eo/eō</i>
NP	Numeral Prefix <i>a-</i>
OBJ	Objective Form of Personal Pronoun
OP	Optative <i>karenaga</i>
PERF	Perfective Aspect Suffix <i>-en</i>
PERS	Persistent <i>ekeowina</i>
POS	Possessive Personal Pronoun Suffix
PREI	Pre-Inceptive <i>eitiok/eitsiōk</i>
PROG	Progressive <i>oreita/ōreita</i>
PROX	Proximal <i>-ne/-qe</i>
RED	Reduplicated Form of Verb/Noun
RPOS	Relative Possessive Classifier <i>w-</i>
SUCC	Successful Outcome Suffix <i>wong/wōñ</i>
SUP	Superlative form
TAG	Question Tag
TEMP	Temporal <i>ngag-/ñag-</i>
UNR	Unrealized Aspect <i>inan/nan</i>
UNR.NEG	Unrealized Negative Aspect <i>eab</i>
V	Verb
VNI	Velar Nasal Intrusion
1976	Nuwawit Testament Etimeduw 1976
HS	Nauru 2007 Demographic and Health
hsd	Nauru Hansard

NB1	Ekegen Ngea Gott Tengeiy Atsin Turita?
NB2	Kaiōt kō Aen Gott me Tsimor Eko Toki
NG	Nauru Grammar 1936
Nuw	Nuwawit testament obuā 1915
NuwNT	Nuwawit testament etimeduw 1915
PC	Personal Communication
SN	Sprache von Nauru 1914
TNR30	Öten Am Aia Bibel?
TNR31	Öten Am Aia Ino Ijamwan?
TNR32	Eken Ŋea Ki Konan Abibōki Amen Bwieni?
TNR 33	Ijen Eow Ŋune Eb?
TNR 34	Tune Emaga Iŋa Edae I Nan Keowen?
TNR35	Bwina Ema Nan Tik Timor?
TNR36	Ken Ngea Monibain Gott?
TNR37	I Ino Aŋ Konan Ät Kaganado n Ōneien Ikidō Ŋane Towe Itsimor?
*	Unattested form

6. Nauruan Question Words and Clauses.

Question clauses, otherwise known as Interrogative clauses, are clauses that ask questions and seek information.

Nauruan appears to have the usual varieties of question clauses:

1. Open Questions (or WH-Questions: what?, when?, where?, who?, why?, how?, how many?)
2. Closed Questions (Yes/No Questions)
3. Alternative Choice Questions

As for intonation or pitch patterns, Kayser (NG4) makes the following observations:

“As a general rule...it may be said that...in interrogative sentences [this] tone is given to the end of the question. Should an interrogative sentence be concluded with the oft recurring expression ‘oa ijök’ or be followed by an alternative clause, then these endings are spoken in low voice”.

In Euro-centric language descriptions the questions words are usually divided into two categories:

interrogative pronouns (who?; what?), and

interrogative adverbs (when?, where?, why?, how?, how many?)

but in this analysis they will all be grouped together under the term ‘question words’.

7. Open Questions (or WH-Questions: what?, when?, where?, who?, why?, how?, how many?)

8. WHAT?

ekõ, eko

ekeken, ekegen

eken

'ekõ, eko' appears to be the base form.

'ekeken, ekegen' appears to be a derived form: *'eko'* + the element *'egen'*. This pattern of derivation, by adding the element *'egen'*; is also seen in the question word for *'who?'* – see Section xxx).

It is also spelt *'keken, kegen'* when not in clause-initial position.

'ekeken, ekegen' has a syncopated form, *'eken'*, which appears as *'eken, iken, ken'*.

'ekõ, eko' and *'ekeken, ekegen'* appear to be interchangeable, except that *'ekõ, eko'* has to be at the head of the question clause.

There seems to be an overlapping of *'eko, ekegen'*, *'what?'* with the question marker *'inga, iñã'* (see X).

Nathan (1973.1.33) records *'what?'* as *eken* [ɛken], *ekegon* [ɛkɛɡɒn]

Hughes (2020.274) records *'what?'* as *eken*.

8.1. Question Clauses using ‘eko’.

The ‘what?’ clause using ‘eko’ is, in its structure, a focus clause – ‘what is it that...’ , and is followed by a verb phrase (except see XX).

The constituents of a ‘what?’ clause using ‘eko’ are:

Table 4. Constituents of ‘eko’ Question Clause.

Function 1 Slot	Function 2 Slot	Function 3 Slot
Question Word <i>eko, ekō</i>	Relativizer	Verb Phrase

Examples:

1.

eko ñea⁷ a¹⁹ num ririñ? NG65
 what E+MED 1S.DEP MOD do
 what ought I to do?/ what is the thing that I should do?

2.

ekō ñea⁷ añ nan¹⁰ ñn³⁸ ean quaeiut^{11,12} obweni? Le25:20
 what E+MED 1P.INC+DEP UNR eat on+3S.POS CAUS+seven AB+year
 what will we eat on the seventh year?

3.

tsin ia¹³ amwa ta¹⁷ kamawirei etsietsimiã, ekō ñea⁷ amwa ririñ ñea⁷ ouwak eken^{14,38}
 COND 2P.DEP only greet+APPL sibling+2P.POS+RED what E+MED 2P.POS do E+MED big INDF+CL21[20]
 ea¹⁵ ñabūna⁹ ibūn? Matt 5:47
 to E+ANIM.P+MED some.ANIM
 if you just greet your brothers, what is it that you do that is greater than those others?

4.

amwam¹⁸ eõ kamararei tsimorimiã, ekõ ñea⁷ amwa nan¹⁰ òn, òa ekõ ñea⁷

2P.DEP+MOD NEG think+APPL live+2P.POS what E+MED 2P.DEP UNR eat or what E+MED

amwa nan¹⁰ nim ma¹⁶ amwaim¹⁸ eõ kamararei rabatamiã ekõ ñea⁷ amwa

2P.DEP UNR drink & 2P.DEP+MOD NEG think+APPL body+2P.POS what E+MED 2P.DEP

nan^{10,38} edua Matt 6:25

UNR wear

do not concern yourselves about your lives, what you will eat or what you will drink, and do not concern yourselves about your bodies, what you will wear

5.

eko ngea⁷ ama inan¹⁰ an oa eko ngea⁷ ama inan¹⁰ nim

what E+MED 1P.EXC.DEP UNR eat or what E+MED 1P.EXC.DEP UNR drink

oa ama inan¹⁰ okarawineiy ot²⁰ ekegen kama^{19,21}? Matt 6:31 1976

or 1P.EXC.DEP UNR FAC+dress+APPL COM what 1P.EXC.IND

'what will we eat?' or, 'what will we drink?' or, 'with what will we dress ourselves?'

6.

ekõ ñea⁷ amwa òni iow eat²⁰ etomagage bwa¹⁶ amwaim¹⁸ aia? Matt 11:7; Lu 7:24

what E+MED 2P.DEP seek DIR on+3S.POS AB+wilderness for 2P.DEP+MOD see

what did you seek in the wilderness in order to see it?

7.

ekõ ñea⁷ amwa meta bwa¹⁶ amwaim¹⁸ aia? Matt 11:8

what E+MED 2P.DEP go.out for 2P.DEP+MOD see

what did you go out in order to see it?

8.

ekõ ñea⁷ A nim kōññ Mark 6:24

what E+MED 1S.DEP MOD request+RED

what should I ask for?

9.

eko ngea⁷ anan kongong? Mark 6:24 1976

what E+MED 1S.DEP+UNR request+RED

what must I ask for?

10.

ekõ ñea⁷ amaimō^{18,23} ririñ? Lu 3:12

what E+MED 1P.EXC.DEP+MOD do

what should we do?

11.

ekõ ñea⁷ amaimō^{18,23} ririñ bet ñama^{19,24}? Lu 3:14

what E+MED 1P.EXC.DEP+MOD do also E+1P.EXC.IND

we, too, what should we do?

12.

ekõ ñea⁷ A nimō²³ ririñ bwa¹⁶ A nimō²³ kona itsimor eõ toki ean²⁵? Lu 10:25

what E+MED 1S.DEP MOD do for 1S.DEP MOD able AB+live NEG end on+3S.POS

what should I do in order to get unending life by it?/what should I do so that I may get unending life by it?

13.

ekõ ñea⁷ ã^{19,26} eare eow iat²⁰ edogor? Lu 10:26

what E+MED 3S.DEP write DIR in+3S.POS AB+law
what is written in the Law?

14.

amwaim¹⁸ eõ kamararei aemiãñ²⁷ in õnei, ãa ekõ ñea⁷ amwa nan õrai Lu 12:11

2P.DEP+MOD NEG think+APPL voice+2P.POS+VNI CONS answer or what E+MED 2P.DEP UNR cast
do not think out your words of reply or what you will say

15.

ekõ ñea⁷ A nimõ²³ dadei, bwe¹⁶ ekeowet^{20,41} eñan⁴¹ waña²⁹ jeiji ñan⁹

what E+MED 1S.DEP MOD touch for be.not+DIR+PERF AB+place +CONS RPOS+1S.POS eat E+P+

A nimõ²³ ñaeow ean? Lu 12:17

1S.DEP MOD place on+3S.POS

what should I touch for now there is no place for my foodstuffs that I should place them on?

16.

ekõ ñea⁷ A nimõ²³ weiquin a³¹ monibain Gott? Lu13:20

what E+MED 1S.DEP MOD liken to rule+CONS God

what I should liken God's kingdom to?

17.

ekõ ñea⁷ wo ãeñ bwa¹⁶ A nimõ²³ ririñ aw³¹? Lu 18:41

what E+MED 2S.DEP wish for 1S.DEP MOD do to+2S.OBJ

what do you wish me to do to you?

18.

tsin ia¹³ ã²² ririñ mũñane⁸ ea³¹ mũene³² imin erõ etsimeduw,

COND 3S.DEP do NEII+MED.P+PROX to NEII+CL27[6]+PROX AB+thing 3S.DEP+grow 3S.DEP+new

ekõ ñea⁷ inan^{10,28} ririñ a³¹ mũene³² imin erõ emõg? Lu 23:31

what E+MED UNR do to NEII+CL27[6]+PROX AB+thing 3S.DEP+grow 3S.DEP+dry

if these things are done to this tree that is green (fresh growth) what will be done to this dried up tree?

19.

ekõ ñea⁷ wo õreit õnani? John 4:27

what E+MED 2S.DEP PROG seek

what are you looking for

20.

ekõ ñea⁷ amaimõ^{18,23} makurei bwa¹⁶ amaimõ^{18,23} ririñ an³⁰ makur Gott ean²⁵? John 6:28

what E+MED 1P.EXC.DEP+MOD work+APPL for 1P.EXC.DEP+MOD do GPOS+3S.POS work God on+3S.POS

what should we work at so that we may do the works of God by it?

21.

eko ngea⁷ wo pwan bwe angogen amea³³ ngea ead murowe³¹ mem? John 9:17 1976

what E+MED 2S.DEP speak for word+CONS male+MED E+MED loosen NEII+two+PROX eye+2S.POS

what are you relating about the one who opened your eyes?/the one who loosened these two eyes of yours?

22.

eko ngea⁷ wo oreita riring? Ac 22:26 1976

what E+MED 2S.DEP PROG do

what are you doing?

23.

eko ngea⁷ a nim pwan a³¹ kamie¹⁹? 1Co 11:22 1976

what E+MED 1S.DEP MOD speak to 2P.OBJ
what should I say to you?

8.2. Identity Question using ‘eko,’.

The usual pattern given above does not appear to be required when ‘eko’ is used in a simple identity question.

Example:

24.

auwe¹⁹ eko? NG65

2S.IND what
what are you? (what is your position/status?)

8.3. Question Clauses using ‘ekegen’.

There are two patterns when the question clause uses ‘ekegen’.

8.4. Question Clauses using ‘ekegen’ followed by a verb phrase.

When ‘ekegen’ is followed by a verb phrase the clause behaves like the ‘what?’ clause using ‘eko’ - that is, in its structure, it is a focus clause – ‘what is it that...’.

Table 5. Constituents of ‘ekegen’ Question Clause followed by verb phrase.

Function 1 Slot	Function 2 Slot	Function 3 Slot
Question Word <i>ekegen, ekeken</i>	Relativizer	Verb Phrase / Possessivized word (optional)

Examples:

25.

ekägen ñea a nan oijsa³¹ uw? NG 67

what E+MED 1S.DEP UNR give.to 2S.OBJ
what shall I give you?

26.

ekägen ñea wo ririñ ñaga³⁵ oųgan ogoreininäm? NG178

what E+MED 2S.DEP do TEMP+MED be.so+PERF abandon+2S.GER
what have you done since it was in such a way your being abandoned [Kayser: what have you done that you have been abandoned in such a way?]

27.

amea³³ tönüm me äita³⁶ innöm ekägen ñea ör¹⁹ pan a³¹ uw? NG202

male+MED father+2S.POS & female+MED mother+2S.POS what E+MED 3D.DEP speak to 2S.OBJ
your father and mother, what have they said to you?

28.

ekeken ñea mibüne⁹ schafe ogiten ririñ? 1Chr 21:17

what E+MED NEI+ANIM.P+PROX sheep COMP do
what have these sheep done?

29.

ekeken ñea emeroro eken¹⁴...? Mark 2:9

what E+MED 3S.DEP+easy INDF+CL20[21]
what is easier...?
[see: inga ngea emeroro eken...? Mark 2:9 1976]

30.

ekegen ngea amaim²⁰ riring ngama^{19,24}? Lu 3:12 1976

what E+MED 1P.EXC.DEP+MOD do E+1P.EXC.IND
what should we do?

31.

ekegen ngea anim riring bwe anim gona bita⁷ itimor ngea eko togin³⁸ ean²⁵? Lu 10:25 1976

what E+MED 1S.DEP+MOD do for 1S.DEP+MOD able NEIII+MED AB+live E+MED be.not end+3S.POS on+3S.POS
what should I do in order to get undending life by it?

32.

ekegen ngea eare eow iat²⁰ edoger angogen ? Lu 10:26

what E+MED write DIR in+3S.POS AB+law word+3S.POS
what is written in the law about it?

33.

ekegen ngea wo teng bwe anim riring aw³¹? Lu 18:41 1976

what E+MED 2S.DEP want for 1S.DEP+MOD do to+2S.OBJ
what do you want that I should do to you?

34.

ekegen ngea burium teng? John 4:27 1976

what E+MED innards+2S.POS want
what does your heart want

35.

ekeken ñea amaimo^{18,23} ririñ? Ac 2:37

what E+MED 2P.DEP+MOD do
what should we do

36.

ekeken ñea amwa ijõñ eken¹⁴ ean²⁵ ea¹⁵ ecclesia ñana⁸ inon 1Co 12:13

what E+MED 2P.DEP low INDF+CL21[20] on+3S.POS to ecclesia E+MED.P other
by what were you inferior to those other ecclesia...?
[see: inga ngea imin ngea oning eken turumie ea turu [turin?] mungana ecclesia inon? 2Co 12:13 1976]

37.

ekeken ñea A nim õpan²³ bet? He 11:32

what E+MED 1S.DEP MOD speak.of also
what should I also relate about it?
[see: inga bet yuw imin ia anim pwan angogen? He 11:32]

When followed by a possessivized word, it can optionally appear as a focus clause too:

Examples:

38.

ekegen ngea worar²⁹ ean²⁵ bitune⁷? John 2:4 1976

what E+MED RPOS+1P.INC.POS on+3S.POS NEIII+PROX
what is it that is ours by this thing?/what is ours in this matter? [what concern is it to you and me?]

8.4.1. Low Frequency Pattern

A low frequency pattern omits the relativizer.

Examples:

39.

ekäget mogur w'¹⁶ oreita řiriñ hage? NG204

what AB+work 2S.DEP PROG do TEMP+PROX
what work are you doing now? [Kayser: what work are you engaged on now?]

40.

ekägen ma [sic; mwa] oreit anani? NG205

what 2P.DEP PROG seek
what are you seeking?

8.5. Question clauses using 'ekegen' not followed by a verb phrase.

However, when 'ekegen?' is not immediately followed by a verb phrase, there is no relativizer.

Table 6. Constituents of 'ekegen' Question Clause not followed by verb phrase.

Function 1 Slot	Function 2 Slot (optional)	Function 3 Slot (optional)
Question Word ekegen, ekeken	Time referencer	Possessivized Noun Other word classes

Examples:

41.

ekägen³⁸ inno NG65

what yonder
what is over yonder?

42.

ekägen bitune⁸ imin? NG65

what NEIII+PROX AB+thing
what is this thing?

43.

ekägen³⁸ eara³⁹ ñea wo eän? NG65

what on+3P.POS E+MED 2S.DEP like
which of them do you like?

44.

ekeken woun a³¹ gadar¹⁹? Ge 23:15

what value+3S.POS to 1D.INC.OBJ
what is its value to us two?/what is that between me and you?

45.

ekeken woun tsimorũ ean²⁵? Ge 27:46

what value+CONS life+1S.POS on+3S.POS
what is the value of my life by it?/what good is my life?

46.

ekeken marũmũm? Ge 29:15

what wage+2S.POS
what are your wages (to be)?

47.

ekeken aeõ³⁰ dũra? Ge 31:25

what GPOS+1S.POS sin
what is my offense?

48.

ekeken aeõ³⁰ baka ñage wo ũgan am³⁰ oquaqui¹⁹ in³⁸ edegeriõ? Ge 31:36

what GPOS+1S.POS bad TEMP+PROX 2S.DEP be.so+PERF GPOS+2S.POS strain+2S.OBJ CONS follow+1S.OBJ
what is my badness at this time that you have been so (in) your straining to the utmost to pursue me?

49.

ekeken ñune⁷ Gott eririñ añen²⁷ gada¹⁹? Ge 42:28

what E+PROX God 3S.DEP+do to+VNI+PERF 1P.INC.OBJ
what is this that God has done to us?

50.

ekeken ñeijin⁴² amaim¹⁸ õrai? Ge 44:16

what E+CL11[7]+ 1P.EXC.DEP+MOD cast
what is the word that we should speak?

51.

ekeken waña²⁹ min itūrūm? 2Ki 3:13

what RPOS+1S.POS thing by+2S.POS
what are my thing with you?/what have I to do with you?

52.

ekeken wam²⁹ imin anewak ũbwiōm? 2Ki 4:2

what RPOS+2S.POS AB+thing ADV+house home+2S.POS
what are your things at home, your home?/what do you have at home?

53.

tsin ia¹³ amwa ta^{16,17} auwã ñabũna⁹ ra¹⁶ auwã gamiã¹⁹,

COND 2P.DEP only love E+ANIM.P+MED 3P.DEP love 2P.OBJ

ekeken marūmūmwiã ean²⁵? Matt 5:46

what reward+2P.POS on+3S.POS
if you only love those loving you, what reward for you is there by it?

54.

tin ia¹³ mwa auwe ngabuna⁹ ro [sic]¹⁶ auwe kamie¹⁹, me

COND 2P.DEP love E+ANIM.P+MED 3P.DEP love 2P.OBJ &

ekegen naga marumumie mwa inan¹⁰ ogona²³? Matt 5:46 1976

what directly reward+2P.POS 2P.DEP UNR able
if you love those loving you, what is your reward that you will get?

55.

tin ia¹³ mwa ta¹⁷ kamawir eiy ngabuna⁹ ididimie me ekeget imin ekae⁴¹

COND 2P.DEP only greet APPL E+ANIM.P+MED sibling+2P.POS+RED & what AB+thing different

ngea mwa oreita riring ngaga? Matt 5:47 1976

E+MED 2P.DEP PROG do TEMP+MED
if you only greet your brothers, what thing is different when you are doing it at that time?

56.

ekeken wam²⁹ imin itūrīma? Mark 1:24

what RPOS+2S.POS AB+thing by+1P.EXC.POS
what are your things with us?/what have we to do with you?

57.

tsin ia¹³ amwa ta¹⁷ ririñ ñan⁸ omo ea³¹ ñabũna⁹ re ririñ ñan⁸ omo

COND 2P.DEP only do E+P+ 3S.DEP+good to E+ANIM.P+MED 3P.DEP do E+P+ 3S.DEP+good

a³¹ gamiã¹⁹, ekeken wamiã²⁹ imin³⁸ ean²⁵? Lu 6:33

to 2P.OBJ what RPOS+2P.POS thing on+3S.POS
if you do good to those ones doing good to you, what do you gain by it?

[see: tin ia mwa riring ngan omo ea ngabuna ro reita riring ngan omo a kamie, me inan inga pumwamie ngea ewuina kamie ? Lu 6:33 1976]

58.

ekegen naga imin anim riring ngaga ekeow en⁴¹ atanga ina

what directly AB+thing 1S.DEP+MOD do TEMP+MED be.not+DIR PERF place+1S.POS there

anan aiyiwong mungana⁸ kwan mago? Lu 12:17 1976

1S.DEP+UNR store+SUC NEII+E+MED.P fruit+CONS garden+1S.POS
what is the thing I should do since there is already no place here I will store the fruitage of my cultivation?

59.

ekeket itema ie^{13,16} etüren an³⁰ örre mũñane⁸? Lu 21:7

what AB+sign COND 3S.DEP+near GPOS+3S.POS come NEII+E+MED.P+PROX
what is the sign when it is close its coming these things?/what is the sign when these things are close to coming?
[see: inga teman ngaga oren enim oaweiy in meta? Lu 21:7 1976]

60.

ekeget imin ngana⁸ amaim¹⁸ riring ia¹³ amaim¹⁸ mogureiywong

what AB+thing E+MED.P 1P.EXC.DEP+MOD do COND 1P.EXC.DEP+MOD work+APPL+SUC

mungana⁸ an³⁰ mogur God? John 6:28 1976

NEII+E+MED.P GPOS+3S.POS work God

what is the thing we should do if we might successfully accomplish those works of God?

61.

ekegen naga bita⁷ imin maim¹⁸ riring? Ac 2:37 1976

what directly NEIII+MED AB+thing 1P.EXC+DEP+MOD do

what thing now should we do?

62.

ekeken aen Gott a³¹? Ro 11:4

what voice+CONS God to

wha is the word of God to him?/what does God say to him?

[see: inga aen God ngaga oneiy aen amea? Ro 11:4 1976]

63.

ekeken wam²⁹ imin ion ñea wo eõ õgõg? 1Co 4:7

what RPOS+2S.POS thing INDF E+MED 2S.DEP NEG receive

what thing of yours that you have not received?

[see: inga imin turum ngea wo eo ogokien? 1Co 4:7 1976]

8.6. Question Clauses with ‘ekegen’ in clause final position.

‘ekegen’ can also be placed at the end of the question clause.

Examples:

64.

auwe¹⁹ ekägen? NG65

2S.IND what

what are you? (what is your position?)

65.

eij¹⁹ ekägen NG65

3S.IND what

what is he?

66.

ma [sic: mwa] ɔreit anani ekägen? NG205

2P.DEP PROG seek what
what are you seeking?

67.

tsin ie¹³ ekeow⁴¹ barajited it²⁰ ebarajited, inan²⁸ barajitedeiot²⁰ ekeken? Matt 5:13

COND be.not+DIR salt CONS AB+salt UNR salt+APPL+COM what
If there is no saltiness of the salt, with what will it be salted?

68.

tin ia¹³ eadoeowen⁵⁰ oaeot²⁰ ebaraiyited,

COND loosen+DIR+PERF strong+CONS AB+salt

inan^{10,28} tuk baraiyitedeiy wong ot²⁰ ekeken? Matt 5:13 1976

UNR still salt+ALLP SUC COM what

if the strength of salt has been lost, with what will it be successfully salted?

69.

mwa ongowen iat²⁰ etomagage bwe mwaim¹⁸ aeae ekeken? Matt 11:7 1976

2P.DEP go+PERF in+3S.POS AB+wilderness for 2P.DEP+MOD see what
what have you gone into the wilderness in order to see?

70.

mwa metan bwe mwaim¹⁸ aeae ekeken? Matt 11:8 1976 1976

what go.out+PERF for 2P.DEP+MOD see what
what have you gone out in order to see?

71.

mwa ongowen³⁸ eat²⁰ eben⁴¹ tomwagage, bwe mwaim¹⁸ aeae ekeken? Lu7:24 1976

2P.DEP go.DIR on+3S.POS AB+land+CONS wilderness for 2P.DEP+MOD see what
you went onto the wilderness in order to see what?

72.

A nim odidobo ana [sic: a³¹] ekeken bita⁷ monibain God? Lu 13:20 1976

1S.DEP MOD FAC+similar to what NEIII+MED rule+CONS God
to what should I liken the kingdom of God?

73.

amwar¹⁹ ririñ bitune⁷ iat¹¹ oaio keken, òa iat eg⁵⁰ keken? Ac 4:7

2S.DEP do NEIII+PROX in+3S.POS AB+ strong what or in+3S.POS AB+ name what
You did this by what power or by what name?

74.

mwar¹⁹ riringien⁶⁶ bita⁷ imin iat¹¹ oaeo kegen me ian³⁸ egen

2D.DEP do+FV+PERF NEIII+MED AB+thing in+3S.POS AB+strong what & in+3S.POS name+CONS

yegen? Ac 4:7 1976

who

you have done that thing by what power and by whose name?

75.

eoag kegen ngea mwa nan oei ame³¹ oa inga ngamwarina⁴³ etangen

AB+house what E+MED 2P.DEP UNR build to+1S.DAT or where E+23[22]+MED AB+place+CONS

aeo³⁰ onano? Ac 7:49 1976

GPOS+1S.POS rest

what house will you build for me or where is my resting place?

76.

ekewin keken an³⁰ kewit²⁰ emo mi¹⁶ ibaka? 2Co 6:14

AB+associate what GPOS.3S.POS associate+CONS AB+good & AB+bad
what fellowship (is there) belonging to the fellowship of righteousness and evil?
[see: inga ngea ar epo eata ngea eimwi me ngea eo eimwi? 2Co 6:14 1976]

77.

itsitaõ keken, tsin ia¹³ amwa dūra, mi¹⁶ ia¹³ ã²⁶ ira gamiã¹⁹ bwe dõgin 1Pe 2:20

AB+glory what COND 2P.DEP sin & COND 3S.DEP hit 2P.OBJ for reason+3S.POS
what glory if you sin and you are beaten because of it?

78.

engel keken ñea Gott ũge a³¹ ñago, auwe¹⁹ kōr ñaiũ? He 1:5

angel what E+MED God say to TEMP+DIST 2S.IND INTENS child+1S.POS
to what angel did God say in the past, 'you are my Son'?
[see: inga engel ion ngea God ouge a ngago me ngago He 1:5 1976]

79.

engel keken ñea Gott ũge a³¹ eat²⁰ ibũmin, wo nimõ²³ megeda

angel what E+MED God say to on+3S.POS INDF+CL5[11] 2S.DEP MOD sit
eat⁴⁴ damarũmũ He 1:13

on+3S.POS right+1S.POS
to what angel did God say on a certain day 'sit down at my right hand'
[see: inga ngea amea engel ia ouge a ngago me ngago : megeda ko ean demarumwu He 1:13 1976]

8.7. Question Clauses using ‘*ekegen*’ with Perfective Aspect Suffix.

‘*ekegen?*, *eken?*’ can also be used in conjunction with the Perfective Aspect Suffix ‘-en’.

Denasalization occurs, i.e.

ekegen + -en > ekegeten

The use of the Perfective Aspect Suffix seems to add immediacy to the dialogue.

Examples:

80.

ekegeten naga dogimar eow turum? Mark 1:24 1976

what+PERF directly reason+1D,EXC+POS DIR by+2S.POS
what is our business with you?

81

ekeketen naga ñune⁷? Ac 2:12

ekegeten naga ngune⁷? Ac 2:12 1976

what+PERF directly E+PROX
what is this?

8.8. Question Clauses using ‘eken’

‘eken?’ (also spelt ‘iken’. ‘ken’) is the syncopated form of ‘ekegen?’.

Its presence is not evident in the earlier recordings of Nauruan.

Examples:

82.

iken imin ang kereri eiy atsin ean³⁸ an³⁸ enengabeda eb? NB2
what AB+thing 1P.INC+DEP CAUS+learn APPL from+3S.POS on+3S.POS GPOS+3S.POS flood AB+land
what do we learn from the world’s deluge?

83.

ar kaiōt aen satan – me iketen metauin? NB2
3D.DEP hear voice+CONS satan & what+PERF go.out+DIR9+PERF
both listened to Satan – what then happened?

84.

eken ñea ki konan abibōki amen bwieni? TNR32
what E+MED key able+CONS happy male+CONS family
what is the key to get happy families?

85.

ōekeow monibain tune⁷ eb eketen³⁸ iruwin? TNR33
FAC+be.not+DIR rule+CONS NEIII+PROX AB+land what+PERF after
cease to exist the ruler of this world, what then afterwards?

86.

ken ngea monibain Gott TNR35
what E+MED rule+CONS God
what is God’s kingdom?

87.

eken³⁸ ean³⁹ mūñane⁸ ikidō towew¹⁹ ōkōr? TNR37
what on+3S.POS NEII+E+PROX.P AB+question touch+2S.OBJ INTENS
which one of these question concerns you most?

88.

eken³⁸ emetan tsinja¹³ wo ima? TNR37
what 3S.DEP+go.out+PERF COND 2S.DEP die
what happens when you die?

8.9. bwait ekegen – for what purpose?, why?

89.

bait²⁰ ekägen? NG215 for what purpose

90.

bait²⁰ ekeken mibuno⁹ eñame ebak A ekowõñ a³¹? Ge 33:8

object+CONS what NEI+ANIM.P+DIST AB+person many 1S.DEP meet.up to
for what purpose did I meet up with that crowd yonder?

91.

bwait²⁰ ekegen amie³⁰ te¹⁷ mamiow? Mark 4:40 1976

object+CONS what GPOS+2P.POS only fear+RED
for what purpose is your constant fearing?

8.10. dogit ekegen/ekegen dogin - for what reason?, why?

92.

dõgit²⁰ ekeken ñag amwarũm¹⁹ ekewen³⁸ ian ta^{16,17} aibũmin?⁴⁵ Ge 27:45

reason+CONS what TEMP+ 2D.DEP+MOD be.not+DIR+PERF in+3S.POS only NP+one+CL5[11]
for what reason that the two of you should have ceased to be in just one day?/why should you both have ceased to be in just one day?

93.

dõgit²⁰ ekeken ñaga wo ùdõñõ egõ? Ge 32:29

reason+CONS what TEMP+MED 2S.DEP ask+COM+1S.OBJ name+1S.POS
for what reason that you ask of me my name?/why do you ask of me my name

94.

dõgit²⁰ ekeken ñag amwa oroeõ, ñag amwa pan a³¹ amea³³

reason+CONS what TEMP+MED 2P.DEP FAC+heavy+1S.OBJ TEMP+ 2P.DEP speak to male+MED

bwe¹⁶ etsimine iju iot⁴⁶ etsimiã? Ge 43:6

for 3S.DEP+exist more INDF sibling+RED+2P.POS

for what reason that you made me sad since you related to that man that there is yet another brother of yours?/why did you sadden me since you spoke to that man that there is yet another brother of yours?

95.

dõgit²⁰ ekeken ñag enim iju eken¹⁴ aeõ³⁰ daiñ Jehova? 2Ki 6:33

reason+CONS what TEMP+MED 3S.DEP+MOD more INDF+CL20[21] GPOS+1S.POS wait.on Jehovah
for what reason that it should be more yet my waiting on Jehovah?/why should my waiting on Jehovah be yet more?

This can also appear as *'ekeget dogin'*:

This is a case of regressive assimilation, i.e.

ekeken + dogin > ekeket dogin

96.

ekeget⁴⁴ dogin ngaga mweiy oren? Ac 10:21 1976
what reason+3S.POS TEMP+MED 2T+DEP come+PERF
for what reason that you three have already come?/why have you three already come?

97.

eken⁴⁷ dōgin an⁴⁸ ei ririñ ñune? TNR31
what reason+CONS GPOS+3S.POS 3S.IND do E+PROX
why his doing this?/ why did he do this?

98.

ken⁴⁷ dōgin an³⁰ kaganado ñune? TNR32
what reason+CONS GPOS+3S.POS important E+PROX
what reason its importance this?/why is this important?

8.11. eat ekegen? – by what?

99.

eat²⁰ ekägen NG193 by what?

100.

eat²⁰ ekeken? 1Ki 22:22 by what?

101.

amwa baptizo eat^{20,25} ekeken? Ac 19:3
2P.DEP baptize on+3S.POS what
by what were you baptized?

102.

mwa taufe ngago eow eat^{20,25} ekegen ? Ac 19:3 1976
2P.DEP baptize TEMP+DIST DIR on+3S.POS what
by what were you baptized previously?

8.12. ekeken ian – what is the meaning of?

103.

ekeken³⁸ ian mũñane⁸ lammer ãn aeiñ ñana⁸ wo òekae? Ge 21:29
what in+3S.POS NEII+E+PROX.P lambs AB+female seven E+MED.P 2S.DEP FAC+different
what mean these seven female lambs that you have set apart?

104.

bita⁷ an³⁰ ima Jesu eken³⁸ ian iturim? NB2
NEIII+MED GPOS+3S.POS die Jesus what in+3S.POS by+2S.POS
what does the death of Jesus mean to you?

105.

ekegen³⁸ ian ñune itsimor? TNR37
what in+3S.POS E+PROX AB+life
what is the meaning of life?

106.

bita⁷ an³⁰ ima Jesu eken³⁸ ian iturim? NB2

NEIII+MED GPOS+3S.POS die Jesus what in+3S.POS by+2S.POS
what does the death of Jesus mean to you?

8.13. 'ekegen, eken' after mental verbs and verbs of recording.

107.

me õrean a³¹ amea³³ bwe¹⁶ enim aia eg keken

& bring to male+MED for 3S.DEP+MOD see name what

ñan⁸ e⁴⁹ emwinõn ũra Ge 2:19

E+P+ ---call+COM 3P.OBJ

and he brought (them) to him so that he might see what names that he calls them by

108.

rõ²² kamarar bwe ekõ ñea re nimõ²³ ririñ a³¹ Jesu Lu 6:11

3P.DEP think for what E+MED 3P.DEP MOD do to Jesus

they were thinking as to what they should do to Jesus

109.

ñag õ⁴⁹ kaiõt bwõ^{16,22} õd ina eñame ñabūn⁹ ebak, õ ũdūdō

TEMP+ -- hear for+3S.DEP pass there AB+people E+ANIM.P+ many 3S.DEP ask+RED

bwe ekeken bita⁷ Lu 18:36

for what NEIII+MED

when he heard that a big crowd was passing by there, he enquired as to what it was

110.

ngaga amea³³ okaiyot²² ngabuna⁹ engame ia¹³ ro¹⁶ od tangin

TEMP+MED male+MED 3S.DEP+hear E+ANIM.P+MED AB+person COND 3P.DEP pass by+3S.POS

me oudoudoen bwe¹⁶ ei¹⁹ ekegen Lu 18:36 1976

& 3S.DEP+ ask+RED+PERF for 3S.IND what

when he heard those people when they passed by him, he then enquired as to what is was

111.

otuwēn am³⁰ gonan onani eken Gott tengeiy NB1

how GPOS+2S.POS able+CONS seek what God want+APP

how you can find out what God wants from (you)

112.

Gott tsiet iken ngea omo a³¹ gata¹⁹ NB2

God know what E+MED 3S.DEP+good to 1P.INC.OBJ

God knows what is good for us

113.

ken pan Bibel TNR30

what say Bible

what the Bible says

114.

eken³⁸ ian itürũm TNR31

what in+3S.POS by+2S.POS
what it means for you

8.14. Anomalous use of ‘ekegen’

There is some evidence that ‘ekegen’ could be used for ‘yegen’ in some instances.

Examples:

115.

dedemaro n oniñ, auwe¹⁹ ñait²⁰ ekeken? 1Sa17:58

youth CONS small 2S.IND child+CONS what
young man, whose son are you?

116.

ñait²⁰ ekeken bita⁷ dedemaro? 1Sa17:55

child+CONS what NEIII+MED youth
whose son is that youth?

9. WHEN

Nauruan has two question time words, one for enquiring into future events and one for eliciting information about past events.

9.1. WHEN, FUTURE CONTEXT

ijet

yet

To elicit information about future events the question word '*ijet, yet*' is used.

'*ijet, yet*' follows immediately after the introductory verb phrase or at the end of the question .

Hughes (2020:274) records it as *ijet*.

Table 7. Constituents of 'yet' Question Clause.

Function 1 Slot	Function 2 Slot	Function 3 Slot (optional)
Verb Phrase	Question Word <i>yet, ijet</i>	Dependent Clause
Or		
Function 1 Slot	Function 2 Slot	Function 3 Slot
Dependent Clause	Verb Phrase	Question Word <i>yet, ijet</i>

Examples:

117.

jet NG191 when (for the future)

118.

A nan kona ijet wañara²⁹ imin oniñ in ũbwiō? Ge 30:30

1S.DEP UNR able when RPOS+3P.POS AB+thing small CONS home+1S.POS
when will I get the things belonging to the young ones of my household?

119.

A nan kōñōñ ijet bwe dōgũm ...? Ex 8:9

1S.DEP UNR ask+RED when for reason+2S.POS
when will I request on your behalf...?

120.

wo nan pan a³¹ eñame ijet bwe re nimō²³ redō atsin eat²⁰ ededegeri

2S.DEP UNR speak to AB+person when for 3P.DEP MOD return from+3S.POS on+3S.POS follow+RED

etsiedūra? 2Sa 2:26

sibling+RED+3P.POS

when will you tell the people that they should return from chasing after their brothers?

121.

wo nan redō ijet? Ne 2:6

2S.DEP UNR return when
when will you return?

122.

tsin ia¹³ A mequōr, A ũge, A nan rida jet? Job 7:4

COND 1S.DEP lie 1S.DEP say 1S.DEP UNR get.up when
if I lie down, I say, when will I get up?

123.

i nan^{10,28} ima ijet, nan^{10,28} ekeow egen³⁸ ijet? Ps 41:5

UNR die when UNR be.not+DIR name+3S.POS when

when will he die (and) when will his name perish?

124.

A nan nua ijet bwa¹⁶ A nim aia men Gott? Ps 42:2

1S.DEP UNR go when for 1S.DEP MOD see eye+3S.POS God
when will I come so that I may see the face of God?

125.

amiã¹⁹ ñabūna⁹ kabaāt, amwa nan man ijet? Ps 94:8

2P.IND E+ANIM.P+MED fool 2P.DEP UNR wise when

you foolish ones, when will you be wise?

126.

A nan rida ijet? Pr 23:5

1S.DEP UNR get.up when
when will I wake up?

127.

nan^{10,28} nuaw ijet an³⁰ redō maraman bwa¹⁶ amō¹⁸ row-iow ijeiji? Am 8:5
UNR go when GPOS+3S.POS return month+3S.POS for 1P.EXC.DEP+MOD exchange-DIR AB+food
when will the returning of the moon come so that we may sell our foodstuffs?/when is the new moon so that we may sell our foodstuffs?

128.

nan^{10,28} ōrre ijet mūñane⁸ imin? Matt 24:3
UNR come when NEII+E+PROX.P AB+thing
when will these things come?

129.

Inan^{10,28} meta yet mungana⁸ Matt 24:3;Mark 13:4 1976
UNR go.out when NEII+E+MED.P
when will those things happen?

130.

inan^{10,28} re yet bita⁷ monibain God Lu 17:20 1976
UNR come when NEIII+MED rule+3CONS God
when will God's kingdom come?

131.

inan^{10,28} meta yet ngana⁸ Lu21:7 1976
UNR go.out when E+MED.P
when will those things happen?

The following Example seems not to be anomalous:

132.

wo nan rida atsin ean am³⁰ mijimij ijet? Pr 6:9
2S.DEP UNR get.up from+3S.POS on+3S.POS GPOS+2S.POS sleep+RED when
when will you wake up from your sleep?

9.1.1. 'yet' in indirect questions and noun clauses.

133.

rō²² ūdōn bwi¹⁶ nan²⁶ ōrre ijet monibain Gott Lu 17:20
3P.DEP ask+COM for +UNR come when rule+CONS God
they asked of him as to when God's kingdom will come

9.1.2. 'yet?' modern developments.

In more recent publications there is some indication that English is influencing the syntax of 'yet?' questions in Nauruan, i.e. 'yet?' can appear at the head of the question clause.

Examples:

134.

yet ia¹³ wo dedaro? NB1

when COND 2S.DEP pray
when should you pray?

135.

iyed ngaga wonan gonan popan epoa³¹ ura ngabuna⁹ rat epo⁴¹? NB1

when TEMP+MED 2S.DEP+UNR able+CONS speak+RED together.with 3P.OBJ E+ANIM.P+MED branch+CONS AB+gather
when will you be able to preach together with the congregation members?

136.

yet ngaga wo nan baptizon? NB1

when TEMP+MED 2S.DEP UNR batize+PERF
when will you get baptized?

137.

ijet ia¹³ inan²⁸ örre paradis? NB2

=when COND UNR come paradise
when will paradise come?

In two examples we also see an innovative use of the past temporal marker ‘*ngaga*’ (at that time, when) as a reinforcer, maybe by analogy with the past-time question clauses where ‘*ngato?*’ is frequently followed by ‘*ngaga*’ (see X).

9.2. WHEN, PAST CONTEXT.

ñatō

ngato

To elicit information about past events the question word ‘*ñatō, ngato*’ is used.

Hughes (2020:274,335) records it as *ɲætə/ɲætæ*.

This may be an earlier reflex of Proto-Austronesian **iya-n*. The Marshallese reflex also has a prefix attached to it, i.e. ‘*ññāt*, (older orthography) *ññāt*’.

As with ‘yet’, ‘ñatõ, ngato’ appears after the initial verbal phrase or at the end of the question clause.

Examples:

138.

ñato NG191 when (for the past tense)

139.

ama ātuw ñatõ ñaga wo metūr, ma¹⁶ amañ²⁷ õijõijiw¹⁹? Matt 25:37
1P.EXC.DEP see+2S.OBJ when TEMP+MED 2S.DEP hunger & 1P.EXC.DEP+VNI FAC+food+RED+2S.OBJ
when did we see you when you were hungry and we fed you?

140.

ama eed uw en⁵⁰ ngato ia¹³ wo metur me ma [sic; ama] oiyaw³¹ et^{23,50}
1P.EXC.DEP see 2S.OBJ PERF when COND 2S.DEP hunger & 1P.EXC.DEP give.to+2S.OBJ PERF
iyeiyi ngato? Matt 25:37 1976
AB+food when
when have we seen you when you were hungry and when have we given you food?

141.

ama ātuw ñatõ ñaga wo ratequõ, ma¹⁶ ama õramwatuw? Matt 25:38
1P.EXC.DEP see+2S.OBJ when TEMP+MED 2S.DEP foreigner & 1P.EXC.DEP FAC+receive+2S.OBJ
when did we see you when you were a stranger, and we took you in?

142.

ama eduwen⁵⁰ ngato ngana⁸ awe eratekwo me ama kworidaw
1P.EXC.DEP see+2S.OBJ+PERF when E+MED.P 2S.IND AB+foreigner & 1P.EXC.DEP welcome+2S.OBJ
ngato? Matt 25:38 1976
when
when have we seen you when you were a stranger and when did we welcome you?

143.

ama ātuw ñatõ ñaga wo arak, õa wo mek iat²⁰ ewak in quõquõr,
1P.EXC.DEP see+2S.OBJ when TEMP+MED 2S.DEP sick or 2S.DEP dwell in+3S.POS AB+house CONS bind+RED
ma¹⁶ ama õrre aw³¹? Matt 25:39
& 1P.EXC.DEP come to+2S.OBJ
when did we see you when you were sick or you were in prison, and we came to you?

144.

ma [sic; ama] eeduwen⁵⁰ ngato ngana⁸ wo arag oa ngana⁸ wo meg iat ekarabudi
1P.EXC.DEP see+2S.OBJ when TEMP+MED 2S.DEP sick or E+MED.P 2S.DEP dwell in+3S.POS AB+prison
me ama nangawen^{31,50} Matt 25:39 1976
& 1P.EXC.DEP go.to+2S.OBJ+PERF
when have we seen you when you were sick or that you were in prison and we have gone to you?

145.

õrre a³¹ ñatõ bitune⁷? Mark 9:21
come to when NEIII+PROX
when did this come to him?/since when has he had this problem?

146.

wo őrre eow ine ñatõ? John 6:25

2S.DEP come DIR here when
When had you come?

147.

wo re eowen⁵⁰ ine ngato? John 6:25 1976

2S.DEP come DIR+PERF here when
when had you come here?

9.3. Proto-Austronesian Reconstruction and Reflexes for ‘when?’.

The Pohnpeian reflex of the reconstructed Proto-Austronesian form *ija-n is very close to the Nauruan reflex ‘yet’ :

Pohnpeian ‘iahd, (older orthography) iad’.

As stated above, the Marshallese reflex has an initial prefix attached to it:

Marshallese ‘ñããt, (older orthography) ñãt’.

Neither Pohnpeian nor Marshallese have separate words for ‘when?’ for future time questions and past time questions, as is the case with Nauruan.

10. WHERE?

i

Both Hambruch in *Der Sprache von Nauru* and Kayser in his *Nauru Grammar* record ‘*i*’ and ‘*inga?*’ as meaning ‘where?’.

The two words seem to overlap in meaning.

Syntactically, ‘*i?*’ occurs after the verb phrase, whereas ‘*inga?*’ occurs phrase initially.

Nathan (1973.1.33) records ‘where?’ as *ii* [i:]

Hughes (2020.274) records ‘where?’ as *i*.

Table 8. Constituents of ‘i?’ Question Clause.

Function 1 Slot	Function 2 Slot	Function 3 Slot (optional)
Verb Phrase	Question Word <i>i?</i>	Dependent Clause

Examples:

148.

uᵛ ńóu ī? SN61

2S.DEP go where
where are you going?

149.

uᵛ ńaun³⁸ ī? SN61

2S.DEP come.from where
where do you come from?

150.

e mäg ī? NG165

3S.DEP dwell where
where is he?
[see ‘*ĩña*, *inga’*: *ĩñ ei?* Ex 2:20; John 7:11 where is he?]

151.

i? NG191 where, where (direction)

152.

atin³⁸ i? NG191 from where

153.

oñaun³⁸ i? NG191 from where

154.

emek i ãita ãinimwen⁴⁷ te¹⁷ toreda? Ge 38:21

3S.DEP+dwel where female+MED female+CONS only promiscuous
where is the prostitute?

155.

A nan rogaw i? 2Sa 2:1

1S.DEP UNR go.up+DIR9 to
where will I go up to?

156.

emek i Jehova ñea wõn²⁹ Gott Elia? 2Ki 2:14

3S.DEP+dwel where Jehovah E+MED RPOS+3S.POS God Elijah
where is Jehovah the God of Elijah?

157.

emek i an³⁰ wak amea³³ prinz Job 21:28

3S.DEP+dwel where GPOS+3S.POS house male+MED prince
where is the house of the prince?

158.

emek i am³⁰ eõ-earañame ñano⁸ amo? Ps 89:49

3S.DEP+dwel where GPOS+2S.POS NEG+harsh E+DIST.P first
where are your former acts of loving kindness?

159.

amam¹⁸ meta aeow i? Je 15:2

1PEXC.DEP+MOD go.out towards where
to where should we go out?

160.

oreita²⁸ meg i amea³³ wangara²⁹ king ngabuna⁹ juden, ngea oren opudu¹⁸? Matt 2:2 1976

PROG dwell where male+MED RPOS+3P.POS king E+ANIM.P+MED jews E+MED IMM fall
where is the king of the Jews who has just been born?
[see: iña wañara temoniba dei Judea ñea õren pudu? Matt 2:2]

161.

ro^{16,22} reita meg i ngabuna⁹ ado inon? Lu 17:17 1976

3P.DEP PROG dwell where E+ANIM.P+MED nine other
where are the other nine?
[see: iña ñabũna ado? Lu 17:17 where are those nine?]

162.

wo ta¹⁷ mek i? John 1:38

2S.DEP only dwell where

where are you staying?/where do you live?

[see: inga ina wo reita meg ? John 1:38 1976 where are you staying?/where do you live?]

163.

añ nan erow i brot bwe re nim ijeiji ñabũne⁹? John 6:5

1PINC.DEP UNR exchange where bead for 3P.DEP MOD feed E+ANIM.P+PROX

where must we buy bread so that we may feed these ones?

164.

nan²⁸ ñow i amune³³ ñag am¹⁸ eõ ãt? John 7:35

UNR go where male+PROX TEMP+ 1P.EXC.DEP+MOD NEG see

where will this man go, that we may not find him?

165.

enim ngow i amune³³ ngaga amwaim¹⁸ eo eed wong ? John 7:35 1976

3S.DEP+MOD go where male+PROX TEMP+MED 2P.EXC.DEP+MOD NEG see SUC

where might this man go, that you should not successfully find him?

166.

ro²² megen i ngabuna⁹ ro²² ngae awet⁵⁰ dogum? John 8:10 1976

3P.DEP dwell+PERF where E+ANIM.P+MED 3P.DEP place to+2S.OBJ+PERF accusation+2S.POS

where are they now, those who have accused you?

[see: iña ũra? eko eñame ñea õbabakaiw? John 8:10 where are they? is there no one accusing you?]

167.

oreita²⁸ meg i amea³³ etongum? John 8:19 1976

PROG dwell where male+MED father+2S.POS

where is your father?

168.

emeg i amea³³? John 9:12 1976

3S.DEP+dwell where male+MED

where is he?

169.

amwa ñaeow i? John 11:34

2P.DEP place where

where have you laid him

[see: inga ina mwa ngaeow? John 11:34 1976 where have you laid him?]

170/171.

wo nim ñow i? John 13:36;16:5

wo nim ongow i ? John 13:36;16:5 1976

2S.DEP MOD go where

where must you go?

172.

kamwen naga [sic] ia⁵¹ memag memag mungana⁸ bwabwait⁴⁴ tuwet²⁰ engame
 CF all all NEII+E+MED.P object+RED+CONS flesh+CONS AB+person
 e [re?] eke ura aimaen⁵², inan²⁸ meg i tuwet²⁰ engame kor ia¹³ ouga? 1Co 12:19 1976
 3P.DEP make 3P.IND one+CL21[4] UNR dwell where flesh+CONS AB+person INTENS COND be.so
 had all the human body's members become one body member, where would the body be if it were so?
 [see: tsin ia baibait dōrabat memak tekei baibait dōrabat ñea ta aiqen, nan iña dōrabat? 1Co 12:19 if all the body's members are like just
 one (body) member, where will the body be?]

173.

tsin ie¹⁶ enij me¹⁶ e⁴¹ eō ōtsimor ñabūn⁹ omo, inan²⁸ meta eow i ñabūna⁹
 COND AV & --- NEG FAC+live E+ANIM.P+ 3S.DEP+good UNR go.out DIR where E+ANIM.P+MED
 re¹⁵ eō auwā Gott, ña ñabūn⁹ ebaka? 1Pe 4:18
 3P.DEP NEG love God or E+ANIM.P+ 3S.DEP+bad
 if those righteous are almost not saved, where will those who do not love God or those evil appear?

174.

tin ia¹³ enij me r¹⁶ eo timor [sic; otsimor] wong ngabuna⁹ eimwi⁴¹ deidein,
 COND AV & 3P.DEP NEG FAC+live SUC E+ANIM.P+MED right manner+3S.POS
 ri⁶ nan meta eow i ngabuna⁹ eko⁴¹ God turura me ngabuna⁹ eamet⁴⁴ dura? 1Pe 4:18 1976
 3P.DEP UNR go.out DIR where E+ANIM.P+MED be.not God by+3P.POS & E+ANIM.P+MED AB+male+CONS sin
 if those whose ways are righteous are barely successfully saved, where will those without God and those sinners appear?

175.

ōñaūn³⁸ i manin amune³³, me ñane⁸ emakur in kamadauniñ? Matt 13:54
 depart where wise+CONS male+PROX & E+PROX.P AB+work CONS amaze
 from where is the wisdom of this man and these miraculous works?

10.1. Other uses of 'i'.

Examples:

176.

amen i amea³³? NG202
 male+CONS where male+MED
 man from where that man?, i.e. where is the man there from?

177.

tik i eñame ñarumen⁵³ ōrre aw³¹ ñabūmine⁵⁴? Ge 19:5
 still where AB+person E+two+ANIM+ come to+2S.OBJ E+CL5[11]+PROX
 where are those two men who came to you today?

178.

atin³⁸ i mwanin amune³³ me oaeoun in riring mungana⁸ wunder? Matt 13:54 1976
 from+3S.POS where wise+CONS male+PROX & strong+3S.POS CONS do NEII+E+MED.P wonder
 from where (have come) the wisdom of this man and his power for performing those miracles?

As with the other question words, ‘i?’ can occur in elliptical phrases where the context is clear.

Examples:

179.

Temoniba, i? mō ō ūge a ūra, ‘ino emek dōrabat, inan²⁸ ebwepo eow
 lord where & ---say to 3P.OBJ yonder 3S.DEP+dwel body UNR gather+RED DIR
 ina dōmaninab Lu 17:37
 there eagle
 where, Lord? and he said to them, ‘where the body is, eagles will gather there’

180.

Amen Kereri i? me ouge a ura : ‘ina emeg mungana⁸ emot [sic; emat] imin
 male+CONS CAUS+learn where & say to 3P.OBJ there 3S.DEP+dwel NEII+E+MED.P 3S.DEP+die+PERF AB+thing
 me inan²⁸ epwepwo bet ina mungana⁸ domanineb’ Lu 17:37[36b,37] 1976
 & UNR gather+RED also there NEII+E+MED.P eagle
 where, Teacher? and he said to them, ‘where those corpses are, eagles will also gather there’

10.2. ‘i’ - modern developments.

In more recent publications there is some indication that English is influencing the syntax of ‘i’ questions in Nauruan, i.e. ‘i?’ can appear at the head of the question clause.

Example:

181.

i ino añ konan āt kaganado n ōneien ikidō ñane⁸ towe itsimor? TNR37
 where yonder 1P.INC.DEP able+CONS see important CONS answer+CONS AB+question E+PROX.P touch AB+life
 where can we find important answers of questions that affect life?

10.3. Possible origins of ‘i’, where

Hughes (2020:245) makes the following observation:

“This word likely continues PMc (Proto-Micronesian) *i- ‘at (locative)’ “.

10.4. Locative use of 'i'.

The locative use of 'i' is found in the 1918 Bible, but not in the 1976 New Testament – this may have been a dialectal feature. In the 1976 New Testament 'at/in X place' is usually rendered as 'eow', 'at, towards'.

Examples:

182

me¹⁶ etoki i Zoar Ge 13:10

& 3S.DEP+end where Zoar
and as far as Zoar

183.

tik tsiminet¹¹ ake i Geser ea³¹ dei⁵⁵ Philistia 1Chr 20:4

still exist+PERF AB+fight where Geser to only+3S.IND Philistia
again there was war at Gezer with the Philistines

184.

tik aket²⁰ eñame i Gath 1Chr 20:6

still fight+PERF AB+person where Gath
again there was fighting at Gath

185.

bwe¹⁶ enim òd ijugagait²⁰ eb ñana⁸ i Dekapolis Mark 7:31

for 3S.DEP+MOD pass midst+3S.POS AB+land E+MED.P where Dekapolis
so that he should pass through the midst of lands, those where the Dekapolis

186.

amwa nan eke gamiā amen popanō i Jerusalem, mi¹⁶ i Judea memak,

2P.DEP UNR make 2P.OBJ male+CONS speak+RED+1S.OBJ where Jerusalem & where Judea all

mi¹⁶ i Samaria, ma¹⁶ amwa nat⁴⁴ toki ean mwit²⁰ eb Ac 1:8

& where Samaria & 2P.DEP UNR end on+3S.POS edge+CONS AB+land

you will become men continually declaring me in Jerusalem, in all Judea and in Samaria and you will stop at the ends of the earth

[see: inan eke kamie wonga eamen oduwen angog eow Jerusalem me eow ean atebin eben Judea memag me Samaria me nan dogimie ina inumwit eb Ac 1:8 1976]

187.

ã²⁶ ririñ iow itūrin apostel imin in kamadauniñ mi¹⁶ itema ñan ebak⁴¹

3S.DEP do DIR by+3S.POS apostle AB+thing CONS amaze & AB+sign E+P+ many

i Jerusalem Ac 2:43

where Jerusalem

many wonders and signs were performed by the apostles in Jerusalem

[see: me meta bet iwunder ngan ebwak me imin okamadauning iniben ngabuna apostle eow Jerusalem Ac 2:43 1976]

188.

ma¹⁶ aeõñ ñabeda aen Gott ma¹⁶ aeõñ kañeda ebakin rat²⁰ ekereri
& augment growth voice+CONS God & augment increase numerous+CONS branch+CONS AB+CAUS+learn
i Jerusalem Ac 6:7

where Jerusalem

and the word of God kept growing and the number of the disciples in Jerusalem kept increasing

[see: me kangeda mineiyina aet Demoniba me ebwakedan kor ngabuna rat ekereri eow Jerusalem Ac 6:7 1976]

189.

emetat²⁰ ekamamado ion ouwak⁴¹ eat²⁰ edae ñaga ea³¹ rat²⁰ ecclesia
3S.DEF+go.out+PERF AB+CAUS+oppress INDF great on+3S.DEF AB+time TEMP+MED to branch+CONS ecclesia
i Jerusalem Ac 8:1

where Jerusalem

there then occurred a great persecution at that time to the members of the ecclesia at Jerusalem

[see: meta n kananin omedomedoen bita ecclesia ngea meg Jerusalem Ac 8:1 1976]

190.

emek i Damaskus rat²⁰ ekereri ion, ñea Ananias egen Ac 9:10

3S.DEF+dwelt where Damascus branch+CONS AB+CAUS+learn INDF E+MED Ananian name+3S.POS

there was a certain disciple at Damascus, named Ananias

[see: ita meg Damascus rat kereri ion ngea Ananias egen Ac 9:10 1976]

191.

bwo¹⁶ ouwak an³⁰ õmamado am³⁰ ñame ñabũn⁹ edereder i Jerusalem: Ac 9:13

for great GPOS+3S.POS oppress GPOS+2S.POS person E+ANIM.P+ 3S.DEF+clean where Jerusalem

for the oppression of your cleansed ones at Jerusalem was great

[see: angogen mungana imin ebaka ebwak bita engame eriring a ngabuna am ngame ngabuna abi eow Jerusalem Ac 9:13 1976]

192,

emek itũrin rat²⁰ ekereri i Damascus eat²⁰ ibũm inon Ac 9:19

3S.DEF+dwelt by+3S.POS branch+CONS AB+CAUS+learn where Damascus on+3S.POS AB+day other

he stayed some days with his disciples at Damascus

[see: ita meg tangin ngabuna rat ekereri ngabuna re meg Damascus eat ibum inon Ac 9:19 1976]

193.

ñag õ²³ kereri²⁸ ian egen Jesu i Damascus Ac 9:27

TEMP+ ----- CAUS+learn in+3S.POS name+CONS Jesus where Damascus

when he taught in the name of Jesus in Damascus

[see: me nuwawin an dadorer eow Damascus ian egen Jesus iat eo miow Ac 9:27 1976]

194.

e mek itũrin amebũna⁵⁶ me¹⁶ emetu me emeta i Jerusalem Ac 9:28

3S.DEF dwelt by+3S.POS male+ANIM.P+MED & 3S.DEF+ go.in & 3S.DEF+go.out where Jerusalem

he was with those ones coming in and going out at Jerusalem

[see: ita metu meta tangura eow Jerusalem Ac 9:28 1976]

195.

emek i Joppa rat²⁰ ekereri ion ñea Tabea egen Ac 9:36

3S.DEF+dwelt where Joppa branch+CONS AB+CAUS+learn INDF E+MED Tabitha name+3S.POS

there was at Joppa a certain disciple named Tabitha

[see: ita meg Joppe et on rat emogur ngea Tabitha egen Ac 9:36 1976]

196.

mo¹⁶ oñowet⁴⁴ dagan mññane⁸ iat²⁰ ijññet²⁰ ecclesia ñea emek
& 3S.DEP+go+PERF renown+CONS NEII+E+PROX.P in+3S.POS ear+CONS ecclesia E+MED 3S.DEP+dwel
i Jerusalem Ac 11:22

where Jerusalem

and the fame of these things then went to the ears of the ecclesia that was at Jerusalem

[see: mwinenin mungana eagada yingen bita ecclesia ngea emeg Jerusalem Ac 11:22 1976]

197.

me¹⁶ eñab ñabūna⁹ re mek i Jerusalem bwe re nim õgõk Ac 16:4

& AB+grown.up E+ANIM.P+MED 3P.DEP dwell where Jerusalem for 3P.DEP MOD receive

and elders who were at Jerusalem so that they should receive (them)

198.

bwe¹⁶ eimwi⁴¹ bwe wo nim patow¹¹ aña^{19,57} i Rom, tekei ñago

for straight for 2S.DEP MOD speak+DIR 1S.IND where Rome as TEMP+DIST

wo patow¹¹ aña^{19,57} i Jerusalem Ac 23:11

2S.DEP speak+DIR 1S.IND where Jerusalem

for it is correct that you must speak of me at Rome like before you spoke of me at Jerusalem

[see: bwe tekeiy am oduwen angogo eow Jerusalem, inan ouga bet am oduwen angogo eow Rom Ac 23:11 1976]

199.

ñago adamonin aeõ³⁰ mek inimagen amen ũbwiõ i Jerusalem Ac 26:4

TEMP+DIST beginning.of GPOS+1S.POS dwell anong+3S.POS man.of home+1S.POS where Jerusalem

in the past in the beginning of my being among my countrymen at Jerusalem

[see me deidein aeo megeiy aeo meg eow Jerusalem atin ngago okor amo mewak inimagen

ngabuna epon amen ubwio Ac 26:4 1976]

200.

A pan a³¹ dei⁵⁵ Damaskus amo, mi¹⁶ imūr i Jerusalem Ac 26:20

1S.DEP speak to only+3S.IND Damascus first & later where Jerusalem

I spoke to the Damascenes first, and afterwards in Jerusalem

[see a ta pwopwan a ngabuna re meg Damascus amo me ea ngabuna re meg Jerusalem Ac 26:20 1976]

201.

ia¹³ re totow eadu ea³¹ ñabūn⁹³⁸ eko⁴¹ wañara²⁹ imin³⁸ inimagen Kristian

COND 3P.DEP give AB+gift to E+ANIM.P+ be.not RPOS+3P.POS thing among+3S.POS Christian

ñabūna⁹ re mek i Jerusalem Ro 15:26

E+ANIM.P+MED 3P.DEP dwell where Jerusalem

When they gave gifts to those ones having nothing among the Christians residing at Jerusalem

[see bwe ngabuna ekeow wangara imin, ngabun emeg inimagen ngabuna eamen ebum eow Jerusalem Ac 15:26 1976]

202.

bwe¹⁶ ã nim õtsimorõ¹⁹ atsin itūrūra ñabūna⁹ re¹⁶ eõ etaraba i Judea Ro 15:31

for S.DEP MOD FAC+live+1S.OBJ from+3S.POS by+3P.POS E+AMIN.P+MED 3P.DEP NEG obey where Judea

so that I may be delivered from those ones not obeying in Judea

[see bwe enim otimor o atin iniben ngabuna r eo tueb eow Judea Ro 15:31 1976]

203.

mi¹⁶ i Damaskus, amea³³ amen³⁸ ekõm ñea ijõñin Aretas 2Co 11:32

& where Damascus male+MED male.for judge E+MED below+3S.POS Aretas

and in Damascus the judge under Aretas

[see amea onge yubwet king eow Damascus ngea Aretas 2Co 11:32 1976]

204.

ã⁴¹ eõ oijuwõ²⁸ meõ eow itũrit ecclesia ñan i Judea ñan ian Kristo Ga 1:22
--- NEG recognize face+1S.POS DIR by+3S.POS ecclesia E+P+ where Judea E+P+ in+3S.POS Chist
my face was not recognized [I was unknown] by the ecclesias in Judea that are in Christ/they did not recognize my face by the ecclesias in Judea that are in Christ

10.5. 'where' after mental verbs and verbs of recording.

Unlike other question words, 'i' appears not to be used in these circumstances, rather a locative adverb is used.

Examples:

205.

mõ^{16,22} ūdũdõn ũra¹⁹ ino nan²⁸ pudu Kristo Matt 2:4
&+3S.DEP ask+RED 3P.OBJ yonder UNR fall Christ
and he then enquired of them where Christ will be born

206.

me oududon ngabuna⁹ ina enim pudu amea³³ Christus Matt 2:4 1976
& 3S.DEP+ask+RED E+ANIM.P+MED there 3S.DEP+MOD fall male+MED Christ
and he then enquired of those ones where the Christ should be born

207.

amea³³ Ngait¹¹ angame eo bet gona engan ina enim omekworatow
male+MED child+CONS AB+person NEG also able place+3S.POS there 3S.DEP+MOD FAC+lie+COM2+DIR
ean bita tubwin Matt 8:20 1976
on+3S.POS NEIII+MED head+3S.POS
the Son of Man also does not get a place where he may lay down with it his head on it

208.

amea³³ Ngait¹¹ angame eo bet ogona²³ atangen ina
male+MED child+CONS person NEG also able place+3S.POS there
enim ete tubwin³⁸ ean Lu 9:58 1976
3S.DEP+MOD lie head+3S.POS on+3S.POS
the Son of man also does not have his place where he may lie his head upon it

209.

ekegen naga imin anim riring ngaga ekeow en atanga ina
what directly AB+thing 1S.DEP+MOD do TEMP+MED be.not+DIR PERF place+1S.POS there
anan aiwiwong mungana⁸ kwan mago? Lu 12:17 1976
1S.DEP+UNR store+SUC NEII+E+MED.P fruit+CONS garden+1S.POS
what is the thing I should do since there is already no place where I will store the fruitage of my cultivation?

210.

ar¹⁹ naña³¹ ma¹⁶ ar¹⁹ aiaien ino e mek John 1:39

3P.D.DEP go.to & 3P.D.DEP see+PERF yonder 3S.DEP dwell
the two of them went to it and they then saw where he was staying

211.

or¹⁹ eed ina meg John 1:39 1976

3P.D.DEP see there dwell
they saw where he was staying

212.

wo iki ino o ñaũn, me wo iki ino o ñow John 3:8

2S.DEP know.not YONDER 3S.DEP come.fom & 2S.DEP know.not yonder 3S.DEP go.to
you do not know where I have come from and you do not know where I go

213.

wo eiki ino ongaun oa ina ongow John 3:8 1976

2S.DEP know.not yonder 3S.DEP+come.from or there 3S.DEP+go.to
you do not know where I come from or where I go

11. WHAT?/WHERE?

iña

inga

The question word '*iña, inga*' has some overlap in meaning with both '*ekeken, ekegen*', 'what?' and '*i*', 'where?'.

Apart from the peculiarity that '*iña, inga*' is not used in the sense of 'where?' with verbs of motion, the reasons for why and when '*inga?*' is used by first language speakers has not been established by the present writer, other than that '*inga?*' may just be an available synonym word for both '*ekeken, ekegen*' and '*i*'.

11.1. Possible origin of '*inga*'.

One possibility is that '*iña, inga*' is a later addition to the Nauruan vocabulary, being in fact a loan from Kiribati, where the question word '*nga?*' has the meaning '*where?*'; '*in what place?*' and since its incorporation into Nauruan, it has made inroads into the traditional word landscape but has not yet established itself as having one specific meaning.

11.2. '*inga*' with the meaning of 'where?'.

Table 9. Constituents of '*inga*' Question Clause.

Function 1 Slot	Function 2 Slot (optional)	Function 3 Slot (optional)	Function 4 Slot
Question Word <i>inga, iña</i>	Time Referencer	Relativizer	Dependent Clause

Examples

214.

iña? SN61 where?

215.

iña nagana³⁷ egan^{49,58} NG9

where E+CL13[12]+MED INDF+CL13[12]

where is that other reef passage?

216.

iña wāña²⁹ karawuin? NG30

where RPOS+1S.POS dress

where is your dress?

217.

iña ameā³³ e iriēdu? SN61

where male+MED 3S.DEP bury

where is that man buried? [wo ist der Mann begraben?]

218.

iña ameā³³ ŋea o pudun iarani? NG63

where male+MED E+MED 3S.DEP fall+DIR8 LOC+branches

where is the man who fell from the tree branches?

219.

iña bita⁷ imin o āta⁵⁹ a³¹ eñwōñ? NG65

where NEII+MED AB+thing --- fly to hit.the.mark+SUC

where is the bird I succeeded in bringing down?

220.

iña mibūna⁹ ado inon? NG67

where NEI+ANIM.P+MED nine others

where are the other nine persons?

221.

iña mibūna⁹ ibūn? NG67

where NEI+ANIM.P.MED others

where are the others (persons)?

222.

iña mijimena⁵³ aijimen⁶⁰? NG67

where NEI+three+ANIM+MED NP+three+ANIM

where are the other three persons?

223.

iñ eij? NG166

where 3S.IND

where is he/she/it?

224.

iña n̄abuna⁹ edüm? NG202

where E+ANIM.P+MED sibling+2S.POS
where are your brothers?

225.

iña m̄urana⁶¹ itüber? NG204

where NEII+CL30[3]+MED AB+mat
where is that mat?

226.

iña Sarah ñea aģem? Ge 18:9

where Sarah E+MED spouse+2S.POS
where is Sarah your wife?

227.

iña lamm ñea iwim in jiũiw? Ge 22:7

Where lamb E+MED AB+offering CONS burn
where is the lamb for the burnt offering?

228.

iña an makur memak ñan⁸ òkamadauniñ ñana⁸ etõñima õpan²²

where GPOS+3S.POS work all E+P+ wonder E+MED.P father+1P.EXC.POS 3S.DEP+speak

a³¹ gama¹⁹? Judg 6:13

to 1P.EXC.OBJ

where are all the wonderful works that our father related to us?

229.

iña mwim ñage? Judg 9:38

where mouth+2S.POS TEMP+PROX
where now is your boast?

230.

iña ñea amea³³ ñain wam²⁹ temoniba? 2Sa 16:3

where E+MED male+MED child+CONS RPOS+2S.POS lord
where is the son of your master?

231.

iña nag aduwen Hamath? 2Ki 18:34

where directly god+CONS Hamath
where are the gods of Hamath?

232.

iñ ei¹⁹ naga? Job 14:10

where 3S.IND directly
where is he?

233.

iña aeõ³⁰ tob ean²⁵? Job 17:15

where GPOS+1SPOS hope on+3S.POS
where is my hope by it?

234.

iña wam²⁹ Gott Ps 42:3

where RPOS.2S.POS God
where is your God?

235.

iña naga amen kadad turris? Is 33:18

where directly male+CONS CAUS+coun+RED tower
where the man who counts towers?

236.

iña nag auwãema itũrũm ñea ouwak⁴¹ ma¹⁶ am³⁰ makur ñan⁸ oaio⁴¹? Is 63:11

where directly love+1P.EXC.GER by+2S.POS E+MED geat & GPOS.2S.POS work E+P+ strong
where is your great love for us and your mighty works?

237.

iña wañara²⁹ temoniba dei⁵⁵ Judea ñea õren pudu? Matt 2:2

where RPOS+3P.POS lord only+3S,IND Judea E+MED IMM fall
where is the lord of the people of Judea who is just now born?
[see: oreita meg i amea wangara king ngabuna juden, ngea oren opudu? Matt 2:2 1976]

238.

iña ino wo ãeñ bwa¹⁶ amaimõ¹⁸ gadauw aw³¹ lamm in passah ean²⁵? Matt 26:17

where yonder 2S.DEP desire for 1P.EXC.DEP+MOD prepare to+2S.OBJ lamb CONS passover on+3S.POS
where do you wish that we prepare for you the passover lamb for it?

239.

inga ina wo teng bwe amaim¹⁸ gadauw ngana⁸ bwain am³⁰ on bita⁷

where here 2S.DEP want for 1P.EXC.DEP+MOD prepare E+MED.P object+CONS GPOS+1P.EXC.POS eat NEIII+MED

lamm in easter? Matt 26:17 1976

lamb CONS easter
where do you want us to prepare those things so we may eat the lamb of easter?

240.

iña etañ ino wo ãeñ bwa¹⁶ amaim¹⁸ ñow me gadauw bwe wo nim õn lamm in passah ean²⁵? Mark 14:12

where AB+place yonder 2S.DEP wish for 1P.EXC.DEP+MOD go & prepare for 2S.DEP MOD eat lamb CONS
passover on+3S.POS
where is the place you wish us to go in order to prepare it so that you may eat the passover lamb on it?

241.

inga wo teng, bwe amaim¹⁸ nuwaw me gadagadauw imin, bwe wo nim an bita⁷

where 2S.DEP want for 1P.EXC.DEP+MOD go & prepare+RED AB+thing for 2S.DEP MOD eat NEIII+MED

lamm in easter? Mark 14:12 1976

lamb CONS easter
where do you want that we should go and prepare well things so that you may eat the easter lamb

242.

iña ewak in ratequõ? Mark 14:14

where AB+house CONS branch+CONS+AB+canoe
where is the house for strangers?/where is the hostel?

243.

inga wonga²⁹ terem? Mark 14:14 1976

where RPOS+1S.POS room
where is my room?

244.

iña amiã³⁰ tñeb? Lu 8:25

where GPOS+2P.POS faith
where is your faith?

245.

inga naga amie³⁰ tueb? Lu 8:25 1976

where directly GPOS+2P.POS faith
where is your faith?

246.

iña ñabũna⁹ ado? Lu 17:17

where E+ANIM.P+MED nine
where are those nine persons?
[see: ro reita meg i ngabuna ado inon? Lu 17:17 1976]

247.

iña ino wo ãeñ bwa¹⁶ amarũmõ¹⁸ gadauw iow ean²⁵? Lu22:9

where yonder 2S.DEP like for 1D.EXC.DEP+MOD prepare DIR on+3S.POS
where yonder do you wish us to prepare for it?

248.

inga ina wo teng bwe amar um¹⁸ gadauw? Lu 22:9 1976

where there 2S.DEP want for 1D.EXC.DEP MOD prepare
where do you want that we should prepare it

249.

iña dorum in ratequõ ñea A nim õn lamm in passah ian,

where room CONS branch+CONS+AB+canoe E+MED 1S.DEP MOD eat lamb CONS passover in+3S.POS

aña¹⁹ me ran aeõ³⁰ kereri? Lu 22:11

1S.IND & branch+CONS GPOS+1S.POS CAUS+learn
where is the room for strangers that I may eat the passover lamb in it, I and my disciples?

250.

inga ngea terem ina amaim¹⁸ on wama²⁹ pascha anga¹⁹ me ngabuna⁹

where E+MED room there 1P.EXC+MOD eat RPOS+1.EXC.POS passover 1S.IND & E+ANIM.P+MED

ran aeõ³⁰ kereri? Lu 22:11 1976

branch+CONS GPOS+1S.POS CAUS+learn
where is the room we may east our passover, I and my disciples

251.

inga ina wo reita meg? John 1:38 1976

where there 2S.DEP PROG dwell
where are you staying?
[see: wo ta mek i? John 1:38]

252.

iñ ei¹⁹? John 7:11

where 3S.IND
where is he?

253.

inga naga amea³³? John 7:11 1976

where directly male+MED
where is that man/where is he?

254.

iña ũra¹⁹? John 8:10

where 3P.IND
where are they?
[see: ro megen i...? John 8:10 1976]

255.

iña etōñũm? John 8:19

where father+2S.POS
where is your father?
[see: oreita meg i amea etongum? John 8:19 1976]

256.

iñ ei¹⁹ naga? John 9:12

where 3S.IND directly
where is he?
[see: emeg i amea? John 9:12 1976 where is he?]

257.

inga ina mwa ngaeow? John 11:34 1976

where there 2P.DEP place
where have you laid him
[see: amwa ñaeow i? John 11:34]

258.

inga ngamwarina⁴³ etangen aeo³⁰ onano? Ac 7:49 1976

where E+CL23[22] place+CONS GPOS+1S.POS rest
where is that place for my resting?

259.

iña ñage itsitaō? Ro 3:27

where TEMP+PROX AB+praise
where is the praise at this time?

260.

inga naga am³⁰ t^{16,17} awe¹⁹ eotota uw¹⁹? Ro 3:27 1976

where directly GPOS+2S.POS only 2S.IND praise 2S.OBJ
where is your boasting?

261.

iña ñea ōman²²? iña amen edar? iña amen kañaeot ean eb une? 1Co 1:20

where E+MED 3S.DEP+wise where male+CONS AB+write where male+CONS argue on+3S.POS land PROX
where is the wise one? where is the writer [scribe]? Where is the debater in this world?

262.

inga ion ngea oka burioun? inga ion ngea omwan ian mungana Etar? inga ion
 where INDF E+MED 3S.DEP+wise innards+3S.POS where INDF E+MED 3S.DEP+wise in+3S.POS NEIII+E+MED.P AB+write where INDF
 ngea ruwuruweiy wong angogen³⁸ eb ane? 1Co 1:20 1976
 E+MED shake+APPL SUC word+CONS land PROX.P
 where is one who is wise hearted? where is one who is wise in The Writings/Scriptures? where is the one who has shaken about
 successfully about this world?

263.

tsin ia eme dōrabat memak, iña bait ekaiōt? me tsin ia bait ekaiōt dōrabat
 COND AB+eye body all where object+CONS AB+hear & COND object+CONS AB+hear body
 memak, iña bait equaijubo? 1Co 12:17
 all where object+CONS AB+sense.of.smell
 if the eye is the whole body, where is hearing? and if hearing is the whole body, where is the sense of smell?

264.

kamwen ia⁵¹ t^{16,17} eiyyet eme mungana⁸ tuwet engame, inan inga naga bita⁷
 CF only 3S.IND+PERF AB+eye NEII+E+MED.P flesh+CONS AB+person UNR where directly NEIII+MED
 bwait²⁰ kaiyot[sic; ekaiot] ? 1Co 12:17 1976
 object+CPNS AB+hear
 had the eye been all those body parts of a human, where would have hearing been?

265.

kamwen naga ia⁵¹ memag memag mungana⁸ bwabwait⁴⁴ tuwet engame
 CF all all NEII+E+MED.P object+RED+CONS flesh+CONS AB+person
 e [sic?; re] eke ura¹⁹ aimaen⁵², inan meg i tuwet²⁰ engame kor
 3P.DEP make 3P.IND one+CL21[4] UNR dwell where flesh+CONS AB+person INTENS
 ia ouga? 1Co 12:19 1976
 COND be.so
 had all the human body's members become one body member, where would the body be if it were so?
 [see: tsin ia baibait dōrabat memak tekei baibait dōrabat ñea ta aiqen, nan iña dōrabat? 1Co 12:19 if all the body's members are like just
 one (body) member, where will the body be?]

266.

ima, iña naga eōkōñin iwūm? (ijūb in) ima, iña nag am³⁰ doganigae? 1Co 15:55
 AB+die where directly AB+sharp+CONS tail+2S.POS AB+ditch CONS AB+die where directly GPOS+2S.POS victory
 death, where is your sting ? grave of the dead ones, where is your victory?

267.

ngawe¹⁹ ima inga naga am³⁰ doganigae? ngawe¹⁹ ima, inga naga eokongin iwum?
 E+2S.IND AB+die where directly GPOS+2S.POS victory E+2S.IND AB+die where directly AB+sharp tail+2S.POS
 1Co 15:55 1976
 you, death! where is your victory?you, death! where is your sting?

11.3. 'inga' with the meaning of 'what'.

268.

iña NG65 what?

269.

iña? NG202 what [is the matter]?

270.

iñ' ägen ägen amea³³? NG65

what name+3S.POS name+CONS male+MED
what is his name, the name of the man there?

271.

kana dibidi arura⁶² inne. iña ñarana⁶³ wam²⁹? NG65

look knife NP+two+CL30[3] here what E+CL30[3]+MED RPOS+2S.POS
look, there are two knives here. what [which] is yours?

272.

erat equo inon inimagöra; iñ'üra¹⁹? NG65

AB+branch+CONS AB+canoe others among+3P.POS what 3P.IND
there are some strangers amongst them; what [which] are they?

273.

iña ñea imin wo anani? NG65

what E+MED AB+thing 2S.DEP search
what thing are you looking for?

274.

iña eañamä inna? NG67

what AB+person there
what man is there? [Kayser: is there anybody there?]

275.

iña imin türüm? NG165

what AB+thing by+2S.POS
what thing do you have? [Kayser: have you something?]

276.

iña eanakiwui ubuiöm? NG165

what AB+coconut home+2S.POS
what coconuts are at your place? [Kayser: are there some coconuts (at) your home?]

277.

iñ'ägen ägen ñabena⁶⁴ eäb meona⁶⁵ i nan naña? NG212

what name+3S.POS name+CONS E+CL10[15]+MED AB+land NEI+CL12[5]+MED UNR go.to
what is its name, the name of the land that ship will go to?

278.

inga ngea emeroro eken¹⁴ ...? Mark 2:9 1976

what E+MED 3S.DEP+easy INDF+CL20[21]

what is easier...?

[see ekeken ñea emeroro eken...? Mark 2:9]

279.

tin ia mwa riring ngan⁸ omo ea³¹ ngabuna⁹ ro^{16,22} reita riring ngan⁸ omo

COND 2P.DEP do E+P+ 3S.DEP+good to E+ANIM.P+MED 3P.DEP PROG do E+P+ 3S.DEP+good

a³¹ kamie¹⁹, me inan inga pumwamie ngea ewuina³¹ kamie¹⁹ ? Lu 6:33 1976

to 2P.OBJ & UNR what value+3P.POS E+MED fitting.to 2P.OBJ

if you do good to those doing good to you, what will be your reward fitting to you?

[se:e tsin ia amwa ta ririñ ñan omo ea ñabūna re ririñ ñan omo a gamiã, ekeken wamiã imin ean? Lu 6:33]

280.

inga i king ion ngea enim gaidun ake a³¹ tuk i king ion ia¹³ etioke megedu

what AB king INDF E+MED 3S.DEP+MOD go.to.battle+CONS fight to still AB king INDF COND PREI sit+DIR2

amo Lu 14:31 1976

first

what a king who should go to battle with another king when he has not yet sat down first

281.

inga et¹¹ on ngea ata won²⁹ drachma me ogoro drachma ion Lu 15:8 1976

what female INDF E+MED ten RPOS+3S.POS drachma & 3S.DEP+lose drachma INDF

what woman who has ten drachma and she loses one drachma

282.

inga teman ngaga oren enim oaweiy in meta? Lu 21:7 1976

what sign+3S.POS TEMP+MED IMM 3S.DEP+MOD start CONS go.out

what is the sign when it is about to happen?

[see: ekeket itema ie etüren an örre mũñane? Lu 21:7]

283.

iña imit¹¹ on ñea õga bũriõũmiã ean²⁵ ñag eko⁴¹ wamiã²⁹ imin? Lu 22:35

what AB+thing INDF E+MED lack innards+2P.POS on+3S.POS TEMP+

be.not RPOS+2P.POS thing

what thing were you lacking by it since you had nothing?

284.

inga imin ia¹³ ekeow⁴¹ turumie ngaga? Lu 22:35 1976

what AB+thing COND be.not+DIR by+2P.POSS TEMP+MED

what things that you did not have at that time?

285.

iña imin okowõñ a³¹ eñame ñabũn⁹ ebak⁴¹ mũñane⁸? John 6:9

what AB+thing 3S.DEP+useful to AB+person E+ANIM.P+

many NEII+E+PROX.P

what use to this crow are these things?

286.

inga woun ngana⁸ ia¹³ ouga ebwak it engame? John 6:9 1976

what value+CONS E+MED.P COND be.so 3S.DEP+many CONS AB+person

what is the value of those things when the crowd is such?

287.

inga naga ian aem ngawe^{19,24}? John 8:5 1976

what directly in+3S.POS voice+2S.POS E+2S.IND

what is in your own word?/what say you?

288.

inga engame ion ngea enim eo tied ngana⁸ amebuna⁵⁶ amen Epheseus

what AB+person INDF E+MED 3S.DEP+MOD NEG know E+MED.P male+ANIM.P+MED male+CONS Ephesus

ura¹⁹ amen eredu okor eita³⁶ Diana, ngea gaganedo ngea ngain

3P.IND male+CONS honour INTENS female+MED Diana E+MED important E+MED child+CONS

amea³³ Jupiter? Ac 19:35 1976

male+MED Jupiter

what man who should not know that the Ephesians are men who honour greatly Diana, who is an important child of Jupiter?

289.

inga aen murana⁶³ Etar? Ro 10:8 1976

what voice+CONS NEII+CL30[3]+MED AB+write

what is the word of that writing?/what does the Law say?

290.

inga aen God ngaga oneiy aen amea³³? Ro 11:4 1976

what voice+CONS God TEMP+MED answer voice+CONS male+MED

what is the word of God when he replies to that man's word?/what does God say in reply to that man's word?

[see ekeken aen Gott a? Ro 11:4]

291.

inga imin turum ngea wo eo ogokien⁶⁶? 1Co 4:7 1976

what AB+thing by+2S.POS E+MED 2S.DEP NEG hold+FV+PERF

what do you have that you have not already received?

[see ekeken wam imin ion ñea wo eō ōgōg? 1Co 4:7]

292.

inan inga naga aeta bwe dogin mungane⁸? Ro 8:31 1976

UNR what directly word+3P.INC.POS for reason+3S.POS NEII+E+PROX.P

what will be our word because of these things?/what will we say about these things?

293.

inga bita⁷ engame ngea etied wong iat²⁰ engame, bwe ta¹⁷ bita⁷ annin

what NEIII+MED AB+person E+MED 3S.DEP+know SUC in+3S.POS AB+person for only NEIII+MED spirit+3S.POS

ngea oreita meg iat⁴⁴ tuwen bita⁷ engame? 1Co 2:11 1976

E+MED PROG dwell in+3S.POS flesh+CONS NEIII+MED AB+person

what man knows fully the man's inner self except the spirit that is in the body of that man?

294.

ñag A ogiten ake a³¹ imin gōgōrō ñan⁸ egirow i Ephesus tekei dedet²⁰

TEMP+ 1S.DEP COMP fight to AB+thing run+RED E+P+ anger where Ephesus like manner+CONS

eñame, mi¹⁶ iña imin okowōñ ame³¹? 1Co 15:32

AB+person & what AB+thing 3S.DEP+value to+1S.DAT

when I had fought with fearsome beasts at Ephesus according to the manner of men, what advantage (was it) to me?

295.

tin ia¹³ a ogiten ake a³¹ mungana⁸ imin gokoro ngan⁸ egirow eow Epheseus

COND 1S.DEP COMP fight to NEII+E+MED.P AB+thing run+RED E+P+ anger DIR Ephesus

(ia¹³ ta¹⁷ tekeiy mwanit²⁰ engame) me inan inga imin okowong eame³¹? 1Co 15:32 1976

COND only like wise+CONS AB+person & UNR what AB+thing 3S.DEP+value to+1S.DAT

If I have fought with fearsome beasts at Ephesus (if according to the customs of men), what advantage will it be to me?

296.

inga ngea ar epo eata³¹ ngea eimwi⁴¹ me ngea eo⁴¹ eimwi? 2Co 6:14 1976
what E+MED 1D.INC.DEP gather to+11P.INC.POS E+MED right & E+MED NEG right
what is it that we unite to ourselves the righteous and the unrighteous?
[see: ekewin keken an kewit emo mi ibaka? 2Co 6:14]

297.

inga ngea imin ngea oning eken¹⁴ turumie ea³¹ turu [turin?]
what E+MED AB+thing E+MED small INDF+CL20[21] by+2P.POS to by+[3S.POS]
mungana⁸ ecclesia inon? 2Co 12:13 1976
NEII+E+MED.P ecclesia others
what is the thing that was smaller with you than with the other ecclesias?/whad did you have less of than the other ecclesias?
[see: ekeken ñea amwa ijõñ eken ean ea ecclesia ñana inon, mi ta ñune, ñag A eõ eke aña imin in oroe gamiã? 1Co 12:13]

298.

inga engel ion ngea God ouge a³¹ ngago me ngago He 1:5 1976
what angel INDF E+MED God say to TEMP+DIST & TEMP+DIST
to what angel did God say in the past, 'you are my Son'?
[see: engel keken ñea Gott ũge a ñago, auwe kōr ñaiũ? He 1:5]

299.

inga ngea amea³³ engel ia¹³ ouge a³¹ ngago me ngago : megeda ko ean
what E+MED male+MED angel COND say to TEMP+DIST & TEMP+DIST sit COMM on+3S.POS
murane⁶³ demarumwu He 1:13 1976
NEII+CL30[3+]PROX right+1S.POS
to what angel did he say in the past, 'sit at my right hand'?
[see: engel keken ñea Gott ũge a eat ibūmin, wo nimō megeda eat damarūmū He 1:13]

300.

inga bet yuw imin ia¹³ anim pwan angogen? He 11:32
what also more AB+thing COND 1S.DEP+MOD speak about+3S.POS
what more that I should speak about it?/what more should I say?
[see: ekeken ñea A nim õpan bet? He 11:32]

301.

inga ototaen egomie ian ia¹³ mwa moga ngaga edouweiy memie ngaga
what lift.up+3S.GER name+2P.POS in+3S.POS COND 2P.DEP suffer TEMP+MED 3S.DEP+strike face+2P.POS TEMP+MED
mwa duran? 1Pe 2:20 1976
2P.DEP sin+PERF
what fame of yours in it if you suffer when they strike your faces when you have sinned?

302.

tune⁷ emaga iña edae keowen? TNR34
NEIII+PROX AB+suffer what AB+time be.not+DIR+PERF
this suffering, what time [will] have come to an end?

11.4. 'inga' with Aspect Markers

When 'iña, inga' is used in conjunction with an aspect marker, the aspect marker precedes 'iña, inga'.

Examples:

303.

inan inga naga morin monibain? Matt 12:26 1976

UNR where directly live+CONS rule+3S.POS
where will his kingdom persist?

304.

inan inga naga aeta bwe dogin mungane⁸? Ro 8:31 1976

UNR what directly word+1P.INC.POS for reason+3S.POS NEII+E+PROX.P
what will be our word because of these things?/what will we say about these things?

12. WHO?, WHOM?

ij
ijegen
yägen
yegen
ijen

‘ij’ appears to be the base form.

Like ‘ekõ, eko’, ‘what’ (see Section xxx), there is a derived form: ‘ijegen, yegen’. This appears to be ‘ij’ + the element ‘egen’.

The two forms appear to be interchangeable.

Examples:

305.
auwe¹⁹ ij? NG65
2S.IND who
who are you?

306.
auwe¹⁹ nag ijegen? John 1:22
2S.IND directly who
who are you?

‘ijegen, yegen’ has a syncopated form, *‘ijen’*, which, like the syncopated form of *‘ekeken, ekegen’*, is not present in the earlier recordings of Nauruan.

The base form *‘ij’* appears to be of low frequency in the literature.

Nathan (1973.1.33) records ‘who?’ as *jeen* [je:n], *jegon* [jɛgʌn].

Hughes (2020.274) records ‘who?’ as *ijen*.

Examples:

307.

ij? NG65 who? whom?

12.1. Question Clauses using *‘yegen’* followed by a verb phrase.

When *‘yegen, ijegen’* is followed by a verb phrase the clause behaves like a focus clause – ‘who is it that...’.

The relativizer can be omitted.

Table 10. Constituents of ‘yegen’ Question Clause.

Function 1 Slot	Function 2 Slot (optional)	Function 3 Slot (optional)	Function 4 Slot
Question Word <i>yegen, ijegen</i>	Time Referencer	Relativizer	Dependent Clause

308.

jägen ñea e pan a³¹ uw¹⁹? NG66
who E+MED 3S.DEP speak to 2S.OBJ
who told you?

309.

ijegen ñabũn⁹ nan³⁰ nuaw? Ex 10:8
who E+ANIM.P+ UNR go
who are those ones who will go?

310.

ñea okona n weijo ian men Jehova, Gott une⁷ ñea Magit Ebwigaga? 1Sa 6:20
E+MED 3S.DEP+able CONS stand in+3S.POS eye+3S.POS Jehovah God PROX E+MED exhaust+CONS AB+holy+SUP
who is able to stand before Jehovah, this most holy God?

311.

ijegen ñea ötei mwit ake? 1Ki 20:14
who E+MED arrange+APPL edge+CONS fight
who should arrange for the battleline?

312.

ijegen ñea enim ödü wõn²⁹ tar in ake? Job 25:3
who E+MED 3S.DEP+MOD number RPOS+3S.POS army
who should number his armies?

313.

ijegen ñea nan ömiowö¹⁹? Ps 27:1
who E+MED UNR FAC+fear+1S.OBJ
who will make me afraid

314.

ijegen ñea enimö²³ nuaw bwe dögida? Is 6:8
who E+MED 3S.DEP+MOD go for reason+1P.EXC.POS
who should go on our behalf?

315.

ijegen ñea ökeweöei emago eow ian ben...? Is 40:12
who E+MED 3S.DEP+CAUS+form+APPL AB+sea DIR in+3S.POS hand+3S.POS
who has measured the waters in his hand...?

316.

ijegen ñea enim iõñ mö kananoañeiuw¹⁹? Is 51:19
who E+MED 3S.DEP+MOD cry & mercy+APPL+2S.OBJ
who should cry out and show compassion to you?

317.

ijegen ñea ökaiöt²² ama³⁰ mwinen? Is 53:1
who E+MED 3S.DEP+hear GPOS+1P.EXC.POS news
who has heard our news?

318.

ijegen ñea öñaũn Edom? Is 63:1
who E+MED 3S.DEP+depart.from Edom
who has departed from Edom?

319.

ijegen ñea tekei auwe¹⁹ ian am³⁰ kaganado? Eze 31:2

who E+MED like 2S.IND in+3S.POS GPOS+2S.POS greatness
who is like you in your greatness?

320.

ijegen ñea tekei auwe¹⁹ iat deden ñune⁷ iat eraitsit me ekaganado inimagen

who E+MED like 2S.IND in+3S.POS manner+3S.POS E+PROX in+3S.POS AB+glory & AB+greatness amongst+3S.POS

imin erõ n Eden? Eze 31:18

AB+thing 3S.DEP+grow CONS Eden

who is like you in this particular in glory and greatness amidst the trees of Eden?

321.

ijegen ñea okona n etad dūra i'ta^{13,17} Gott? Lu 5:21

who E+MED 3S.DEP+able CONS AB+only+loosen sin COND+only God

who can forgive sins except God?

322.

yegen ngea enim ead wong idura, ia¹³ ita¹⁷ God ? Lu 5:21 1976

who E+MED 3S.DEP+MOD loosen SUCC AB+din COND only God

who ought to forgive sins except God?

323.

ijegen ñea etoweõ¹⁹? Lu 8:45

who E+MED 3S.DEP+touch+1S.OBJ

who touched me?

324.

yegen ngea oren towotoweo¹⁹? Lu8:45

who E+MED IMM touch+RED+1S.OBJ

who just now touched me?

325.

amunuwe⁶⁷ yegen ngea iy on^{19,50} bwe anim eke anga¹⁹ amen mwid angogen

male+PROX.VOC who E+MED chose 1S.OBJ+PERF for 1S.DEP+MOD make 1S.IND male+CONS separate word+CONS

wamuror²⁹ imin oa amen dubwangeiy bwiemuror? Lu12:14 1976

R.POS+2D.POS AB+thing or male+CONS distribute+APPL property+2D.POS

you (, man)! who has chosen me so that I should become the judge of you two or the distributor of your properties?

326.

ijegen ñea Ñait²⁰ eñame? John 12:34

who E+MED child+3S.POS AB+person

who is the Son of man?

327.

yegen ngea eke ngabema me amen mwid angogema, awe^{19,21,57} Ac 7:27 1976

who E+MED make master+1P.EXC.POS & male+CONS separate word+1P.EXC.POS 2S.IND

who made our master and our judge you?

328.

ijegen ñea okona n pan³⁸ ebakin an³⁰ bũm in tsimor? Ac 8:33

who E+MED 3S.DEP+able CONS speak numerous+CONS GPOS.3S.POS day CONS live

who can speak of the many days of his life?

329.

ngabuna⁹ adetin an³⁰ karig amea³³, yegen ngea

E+ANIM.P+MED generation+CONS GPOS+3S.POS CAUS+create male+MED who E+MED

enim otate wong ura¹⁹? Ac 8:33 1976

3S.DEP+MOD lay.out+RED SUCC 3P.OBJ

those ones, the generation of the seed of that one, who should fully lay them out/detail them?

330.

ijegen ñea nan òtsimorõ¹⁹ atsin ea⁶⁸ rabadat²⁰ ima ñune⁷? Ro 7:24

who E+MED UNR FAC+live+1S.OBJ from+3S.POS on+3S.POS body+CONS AB+die E+PROX

who will save me from the body of this death?

331

yegen ngea inan otimor o¹⁹ eatin iat⁴⁴ tuwo ngea bwait²⁰ ima une? Ro 7:24 1976

who E+MED UNR FAC+live 1S.OBJ from+3S.POS in+3S.POS flesh+1S.POS E+MED object+CONS AB+die PROX

who will save me from my flesh (body) that has to do with this death?

332.

ijegen ñea etsiet maran Jehova, bwe e nimõ wereri? 1Co 2:16

who E+MED 3S.DEP+know mind+CONS Jehovah for 3S.DEP MOD learn

who knows the mind of Jehovah so that he should instruct him?

333.

yegen ngea oiyuwoten⁸⁶ an³⁰ kamarar amea³³ Demoniba bwe nim oereri? 1Co 2:16 1976

who E+MED recognize+PERF GPOS+3S.POS think male+MED lord for MOD learn

who has already recognized the thinking of the Lord so that he should instruct him?

334.

ijegen ñea etuwin ake...? 1Co 9:7

who E+MED 3S.DEP+go.CONNS fight

who goes to war?

335.

yegen ngea emeg iat¹¹ ake 1Co 9:7 1976

who E+MED 3S.DEP+dwel in+3S.POS AB+fight

who is at war

336.

ijegen ñea õkiãõ²² eat eñan vitis emwarin⁶⁹, me eõ õn quan? 1Co 9:7

who E+MED 3S.DEP+cultivate on+3S.POS AB+place+CONS vine INDF+CL23[22] & NEG eat fruit+3S.POS

who cultivates a vineyard and does not eat its fruit?

337.

yegen ngea kiyeoeiy eben⁷⁰ me eo an kwan? 1Co 9:7 1976

who E+MED cultivate+APPL INDF+CL10[15] & NEG eat fruit+3S.POS

who cultivates a plot of land and does not eat of its fruit?

338.

ijegen ñabũn⁹ e egirow⁴¹ a³¹ ùra¹⁹ ean ama eobweni? He 3:17

who E+ANIM.P+ --- anger to 3P.OBJ on+3S.POS forty AB+year

who were those ones who he was angry with them for forty years

339.

ijegen ñabũn⁹ e schwõr a³¹ bwe re nim eõ metu ian wõn²⁹ õnano He 3:18

who E+ANIM.P+ 3S.DEP swear to for 3P.DEP MOD NEG go.in in+3S.POS RPOS+3S.POS rest

who were those ones to whom he swore that they should not enter into his rest

‘yegen’ can be rendered in English as ‘whom’ where appropriate.

Examples:

340.

jägen ñea mar [sic; mwar]¹⁹ eätiow oe? NG205
who E+MED 2D.DEP see+DIR inland
whom did you two see in the bush?

341.

ijegen ñea A ogiten quiawiei? ijegen ñea A ogiten oroe?
who E+MED 1S.DEP COMP deceive who E+MED 1S.DEP COMP FAC+heavy
ijegen ñea A ogiten barũ ðañat²⁰ ekababaite atsin itũrin bwe
who E+MED 1S.DEP COMP take content+CONS AB+CAUS+lie+RED from+3S.POS by+3S.POS for
ã nim eõ ðeõãtirõñin meõ ean²⁵? 1Sa 12:3
3S.DEP MOD NEG FAC+NEF+see+clear eye+1S.POS on+3S.POS
whom have I defrauded? whom have I oppressed? whom is that one I have taken the contents of his bribe from him so that one should not make blind my eye by it (turn a blind eye)?

342.

ijegen ñea wo ededegeri? 1Sa 24:14
who E+MED 2S.DEP follow+RED
whom do you chase after?

343.

ijegen ñea A nim ðeõñ aw³¹? 1Sa 28:11
who E+MED 1S.DEP MOD bring.up to+2S.OBJ
whom should I bring up to you?

344.

ijegen ñea wo ogiten ñañai mō kabakai? 2Ki 19:22
who E+MED 2S.DEP COMP reproach & CAUS+bad+APPL
whom have you reproached and blasphemed?

345.

ijegen ñea A nimō²³ miow? Ps 27:1
who E+MED 1S.DEP MOD fear
whom should I fear?

346.

ijegen ñea A nim ðijõn? Is 6:8
who E+MED 1S.DEP MOD send
whom should I send?

347.

ijegen ñea i nan^{10,28} õõman bwe¹⁶ enim tsiet eñõg? Is 28:9
who E+MED UNR FAC+wise for 3S.DEP+MOD know AB+word
whom will he enlighten so that he understands words?

348.

ijegen ñea wo ñañaij mō òbabaka? Is 37:23

who E+MED 2S.DEP reproach & FAC+bad+RED
whom have you reproached and blasphemed?

349.

ijegen ñea amwa òreit owidu? Is 57:4

who E+MED 2P.DEP PROG taunt
whom do you taunt?

350.

ijegen ñea wo gamad eken¹⁴ eat omo aiaen? Eze 32:19

who E+MED 2S.DEP surpass INDF+CL20[21] on+3S.POS AB+good see+3S.GER
whom do you surpass more on beauty of appearance?

351.

ijegen ñea amwa ònani? John 18:4

who E+MED 2P.DEP seek
whom do you seek?

The 'yegen' clause can also be found without a relativizer.

It usually undergoes denasalization before

(a) the absolute marker/nominal prefix;

Yegen +AB + noun
> *yeget + AB+ noun*

(b) demonstratives based on 'en', female;

yegen + female demonstratives
> *yeget + female demonstratives*

(c) the general indefinite pronoun , i.e.

Yegen + ion, INDF
> *yeget on (notice elision of initial non-syllabic glide vowel)*

Examples:

352.

jägen inno? NG65

who yonder
who is over there?

353.

jäget ärumena⁷¹? NG65

who female+two+ANIM+MED
who are those two women over there?

354.

jägen amea³³? NG65

who male+MED
who is that man there?

355.

jäget tañöm? NG65

who companion+2S.POS
who is your companion?

356.

jäget äta³⁶ örren o²³ rä? NG65

who female+MED IMM come
who is that woman who has just come?

357.

jägen ñea⁷? NG202

who E+MED
who is the man there?

358.

jägen³⁸ e řiriñ bitune⁷? NG202

who 3S.DEP do NEIII+PROX
who has done this?

359.

ijegen öpan²² aw³¹ ñan⁸ eko⁴¹ aquōret⁴⁶ iwugagam? Ge 3:11

who 3S.DEP+speak to+2S.OBJ E+P+ be.not encircle+3S.GER middle+2S.POS
who told you that there was nothing around your loins? [that you were naked]

360.

ijegen ñabūne⁹ ñabūn⁹ emek itūrūm? Ge 33:5

who E+ANIM.P+PROX E+ANIM.P+ 3S.DEP+dwelt by+2S.POS
who are these ones, the ones who live with you?

361.

ijegen³⁸ eijuw¹⁹ bwe wo nim ek'auwe temoniba ma¹⁶ amen mwit

who 3S.DEP+chose+2S.OBJ for 2S.DEP MOD make+2S.IND19 lord & male+CONS separate

añōgemar? Ex 2:14

word+1D.EXC.POS

who selected you so that you should become lord and prince and a judge over me and the other?

362.

ijeget dei⁵⁵ Philistia ñune⁷ ñea ã⁴¹ eō tow, ñag e nimō²³ ñañaijien⁶⁶

who only+3S.IND Philistia E+PROX E+MED --- NEG cut TEMP+ 3S.DEP MOD reproach+FV+PERF

wōn²⁹ tar in ake Gott etsimor? 1Sa 17:26

GPOS+3S.POS encampment CONS fight God 3S.DEP+live

who is this uncircumcised Philistine since he should already taunt the armies of the living God?

363.

ijegen amea³³, me¹⁶ emek i amea³³ ñea okona n ũge ian būriōñ

who male+MED & 3S.DEP+dwelt where male+MED E+MED 3S.DEP+able CONS say in+3S.POS innards+3S.POS

bwi i nan ririñ deden ñune⁷? Es 7:5

for UNR do manner3S.POS E+PROX

who is that man, and where is the one who is able to say in his heart that he will do so this thing?

364.

ijeget on ñea eõ tsiet iow ean mũñane⁸ bwe ben Jehova
who INDF E+MED NEG know DIR on+3S.POS NEII+E+PROX.P for hand+CONS Jehovah
eririñ mũñane⁸ Job 12:9

3S.DEP+do NEII+E+PROX.P

who is the one who does not know by these things that the hand of Jehovah has performed these things

365.

ijegen amea³³ ñea eririñ eñõgen õmat^{20,23} eñame eat²⁰ eñõg ñan⁸
who male+MED E+MED 3S.DEP+do AB+word+CONS wise AB+person on+3S.POS AB+word E+P+
eko⁴¹ itistiet ian? Job 38:2

be.not AB+know+RED in+3S.POS

who is that man who makes human words of wisdom by words that have no understanding in them?

366.

ijegen amea ñea ewewit²⁰ eñõgen õmat eñame me¹⁶ eko⁴¹
who male+MED E+MED hide AB+word+CONS wise AB+person & be.not
an³⁰ tsiet-imin? Job 42:3

GPOS+3S.POS know-AB+thing

who is that man who hides human words of wisdom and he has no knowledge?

367.

ijeget ãita³⁶ ñea aiaen tekei ajoran? Ca 6:10

who female+MED E+MED see+3S.GER like ADV+morning

who is that woman whose appearance is like the dawn?

368.

ijegen õrõwei mō õwereri iow iat emedena n mwit añõg¹⁰⁵ ñea eimwi⁴¹
who rebuke+APPL & learn DIR in+3S.POS AB+path CONS separate AB+word E+MED right
me wereri a³¹ itsiet-imin mō¹⁶ õmeata a³¹ emedena n ititsiet? Is 40:14

& learn to AB+know-AB+thing & show to AB+path CONS AB+know+RED

who disciplined him, and taught him in the path of righteous judgment, and taught him knowledge, and showed him the way of understanding?

369.

ijeget amen man ion, ñea okona n tsiet ñune⁷? Je 9:12

who AB+male+CONS wise INDF E+MED 3S.DEP+able CONS know E+PROX

who is a wise man, the one who can know this thing?

370.

ijegen ñune⁷ ñea eogoda tekei Nil? Je 46:7

who E+PROX E+MED get.up like Nile

who is this the one who rises up like the Nile?

371.

Ijegen³⁸ inimagemiã õkamarar²² okona n jedua³¹ tsimorin³⁸ iot²⁰ emainibe? Matt 6:27

who among+2P.POS 3S.DEP+think 3S.DEP+able CONS joind.up.to live+3S.POS INDF AB+cubit

who among you/which of you thinks able to join to his life a cubit?

372.

ijegen Ñait²⁰ eñame, ia¹³ eñame õpan²²? Matt 16:13

who child+CONS AB+person COND AB+person 3S.DEP+speaker

who is the Son of Man when people speak of it?

373.

ijegen amune³³? Matt 21:10

who male+PROX
who is this?

374.

yegen amune³³? Matt 21:10 1976

who male+PROX
who is this?

375.

ijeget itsiō ion ñea edōbweduwēn mō¹⁶ ōman²², ñea wōn²⁹ temoniba ebuida
who AB+serve IND F E+MED 3S.DEP+faithful & 3S.DEP+wise E+MED RPOS+3S.POS lord 3S.DEP+raise.up
bwe¹⁶ enimō²³ moniba ea³¹ itsiō, mo¹⁶ oija²⁸ ūra¹⁹ oañara
for 3S.DEP+MOD rule to AB+servant & give.to 3P.OBJ food+3P.POS
eat edae eimwi²⁸? Matt 24:45

on+3S.POS AB+time right
who is a faithful and wise servant, who his lord raises up so that he should govern over the servants, and give to them their food at the right time?

376.

yegen naga amea³³ itiyō edob tuwen me oka burioun, ngea
who directly male+MED AB+servant 3S.DEP+faithful & 3S.DEP+wise innards+3S.POS E+MED
amea ngaben eke itugain ngabuna⁹ ran an³⁰ oag,
male+MED master+3S.POS make above+3S.POS E+ANIM.P+MED branch+CONS GPOS+3S.POS house
bwe amea³³ enim oiya³¹ mibuna⁹ oangara eat²⁰ edae ta¹⁷ ewuina? Matt 24:45 1976
for male+MED 3S.MOD give.to NEI+ANIM.P+MED food+3P.POS on+3S.POS AB+time only fitting
who now is that faithful and wise servant who his master makes above those household members so that he should give to those ones their food at the appropriate time?

377.

yegen amea³³ ngea oiyawen^{28,50} oaeoum? Mark 11:28 1976

who male+MED E+MED give+to+2S.OBJ+PERF power+2S.POS
who is that man who has given to you your authority?

378.

ijegen ōpan²² a³¹ gamiā¹⁹ ñan⁸ amwa nan gōrōwōñ atsin eat¹¹ ake
who 3S.DEP+speak to 2P.OBJ E+P+ 2P.DEP UNR run+Succ from+3S.POS on+3S.POS AB+fight
ñea ōrren naga? Lu 3:7
E+MED come+PERF directly
who told you that you must flee from the war that is about to come?

379.

yegen naga amune³³, ngune⁷ oreit oraiy engogen okabakeiy God? Lu5:21 1976

who directly male+PROX E+PROX PROG utter word+CONS FAC+CAUS+bad+APPL God
who now is this man?, this one blaspheming God?

380.

ijegen amun⁷² okona bet etad idūra? Lu7:49

who male+PROX 3S.DEP+able also AB+only+loosen AB+sin
who is this man?, he is able also to forgive sin?

381.

yegen naga amune³³, ngaga ead bet idura? Lu 7:49 1976

who directly male+PROX TEMP+MED loosen also AB+sin
who now is this man?, since he also forgives sin?

382.

ōten būrōūm, ijegen aranon amea³³ ñea ekowoñ a³¹ amen abab ñame,
how innards+2S.POS who neighbour+3S.POS male+MED E+MED meet.up to male+CONS smite+RED person

inimagen ameitsimena⁷³? Lu10:36 1976

middle+3S.POS male+three+ANIM+MED

how is your heart (what do you think), who is the neighbour of that man who met up with the murderers, out of those three men?

383.

amunuwe⁶⁷, ijegen òūga ñan⁸ Aña¹⁹ amen mwit añōgemiã òa
male+2S.VOC who be.so E+P+ 1S.DEP male+CONS separate word+2P.POS or

amet⁴⁴ dūbañai a³¹ gamiã¹⁹ imin? Lu 12:14

male+CONS distribute+APPL to 2P.OBJ AB+thing

you (man)! who it is so that I am your judge or distributor of things to you?

384.

ijeget itsiō ñea edōbweduwēn mō¹⁶ òman²²? Lu 12:42

who AB+serve E+MED 3S.DEP+faithful & 3S.DEP+wise

who is the faithful and wise steward

385.

yegen ngaga [sic; naga] amea³³ amen eranga eoag ngea edob

who directly male+MED male+CONS 3S.DEP+keep AB+house E+MED 3S.DEP+faithful

me oka burioun? Lu 12:42 1976

& 3S.DEP+wise innards+3S.POS

who now is the house steward who is faithful and has a wise heart?

386.

ijeget eñame eamiã³⁹ ñea aibu wōn²⁹ schafe, me tsin iō^{13,16} ògōrō²² ion³⁸ eara³⁹,
who E+person on+2P.POS E+MED 100 RPOS+3S.POS sheep & COND 3S.DEP+go INDF on+3P.POS

i nan^{10,28,38} eō ñaūnin aduma ma¹⁶ ado eat²⁰ etomagage, me¹⁶ nua mō^{16,22}

UNR NEG leave+3S.POS 90 & 9 on+3S.POS AB+wilderness &+3S.DEP go &+3S.DEP

ōnani ñea ògōrō²² ea⁷⁴an³⁹ āt? Lu 15:4

(3S.DEP)+search E+MED 3S.DEP+run to GPOS+3SPOS find

who is the man among you, the one having 100 sheep, if one among them goes missing, will not leave th 99 in the wilderness nd go search the one who is lost until its being found?

386A.

inan^{10,28} agen naga yeget²⁰ eita³⁶ inimagen ngabuna iat

UNR spouse+3S.POS directly who female+MED among+3S.POS E+ANIM.P+MED in+3S.

irida yamwen? Lu 20:33 1976

POS AB+rise future

the wife of whom among those ones will she be in the coming resurrection?

387.

ijeget³⁸ eijuw¹⁹ bwe wo nim ek'auwe¹⁹ amen mwit añōg, ma¹⁶

who 3S.DEP+chose+2S.OBJ for 2S.DEP MOD make+2S.IND male+CONS separate AB+word &

amen ekōmei gama¹⁹? Ac 7:27

male+CONS judge+APPL 1P.EXC.OBJ

who appointed you so that you should become judge and the one passing judgment over us?

388.

bwi ijegen òekaeuw¹⁹? 1Co 4:7

for who FAC+separate+2S.OBJ

for who makes you differ?

388A.

ijegēt eñame inimagemiã ñea õman²² me¹⁶ etitsiet? Jas 3:13
who AB+person among+2P.POS E+MED 3S.DEP+wise and 3S.DEP+understand+RED
who is the man among you who is wise and understanding?/which of you is wise and understanding?

389.

iyegen obu me¹⁶ eow²⁸ iat²⁰ epo⁴¹ ion o ion⁷⁵? NB1
who take & lead in+3S.POS AB+gathering INDF FV INDF
who takes the lead in each congregation?

390.

yegen ngune⁷ Gott? NB1
who E+PROX God
who is God?

391.

ijegen ngabũna⁹ Gott kaiõt? NB2
who E+ANIM.P+MED God hear
who are those ones God hears?/who does God listen to?

12.2. WHOSE?

When the ‘yegen’ clause has a possessive noun phrase or a possessive classifier in the predicate, it can be rendered ‘whose?’.

Examples:

392.

wan²⁹ jägen mưrane⁶³ dibidi? NG66
RPOS+3S.POS who NEII+CL30[3]+PROX iron
whose knife is this?

393.

an³⁰ jägen bitune⁷ oog? NG66
GPOS+3S.POS who NEIII+PROX house
whose house is this?

394.

ñain jägen amune³³? NG66
child+3S.POS who male+PROX
whose child is this male?

395.

an³⁰ jägen bitune⁷ imin? NG202
GPOS+3S.POS who NEIII+PROX AB+thing
whose is this thing here?

396.

wān²⁹ jägen bitune⁷ imin? NG202

RPOS+3S.POS who NEII+PROX AB+thing
whose is this thing here?

397.

an²⁹ jägen mubögena⁷⁶ ibia? NG204

GPOS+3S.POS who NEII+CL4[10]+MED AB+fishpond
whose is that fishpond?

398.

wān²⁹ jägen mubueretaqe⁷⁷ anakiwui NG204

RPOS+3S.POS who NEII+CL6[32]+ten+PROX coconut
whose are these ten basketfuls here of ripe coconuts?

399.

wōn²⁹ ijegen ñane⁸ imin gögöörō ian obwōm? Ge 32:17

RPOS+3S.POS who E+PROX.P AB+thing run+RED in+3S.POS front+2S.POS
whose are these animals in front of you?

400.

ijegen ñea A¹⁹ ogiten barũ wōn²⁹ eñame ochs? ijegen ñea A ogiten barũ

who E+MED 1S.DEP COMP take RPOS+3S.POS AB+person ox? who E+MED 1S.DEP COMP take

wōn²⁹ esel? 1Sa 12:3

3S.DEP donkey
whose ox have I taken? whose donkey have I taken?

401.

ekenanon ijegen ñea emetan itürüm? Job 26:4

spirit+3S.POS who E+MED 3S.DEP+go.out+DIR8 by+2S.POS
whose spirit came out from you?

402.

ñagan eat²⁰ ibüm in rida, nan^{10,28} agen ijeget äita³⁶

therefore on+3S.POS AB+day CONS rise.up UNR spouse+3S.POS who female+MED

ean³⁹ amebūna⁵⁶ aeiū? Matt 22:28

on+3S.POS male+ANIM.P+MED seven
therefore on the day of resurrection, whose wife will that woman be out of those seven men?/which of those seven men will she be wife?

403.

inan^{10,28} agen ngaga yegen inimagen ngabuna⁹ aeiū eita³⁶

UNR spouse+3S.POS TEMP+MED who among+3S.POS E+ANIM.P+MED seven female+MED

iat²⁰ irida? Matt 22:28 1976

in+3S.POS AB+rise
whose spouse among those seven will she be at that time, that woman in the resurrection?/she will be the spouse of which of those seven at that time in the resurrection?

404.

mi¹⁶ nan^{10,28} agen ijeget²⁰ äita³⁶ inimagōra eat²⁰ itik⁷⁸ rida? Mark 12:23

& UNR spouse who female+MED among+3P.POS on+3S.POS still rise
whose wife will she be among them on the resurrection?/which of them will she be wife in the resurrection?

405.

iat²⁰ irida atin iat²⁰ ima, yamwen ia¹³ ri¹⁶ nan¹⁰ rida ngabuna⁹, inan^{10,28}
in+3S.POS AB+rise from+3S.POS in+3S.POS AB+die future COND 3P.DEP UNR rise E+ANIM.P+MED UNR
agen yegen³⁸ eara³⁹ eita³⁶? Mark 12:23 1976
spouse+CONS who on+3P.POS female+MED
in the resurrection, in the future when those ones will rise, whose wife among them will she be?/which of them will she be wife?

406.

mi¹⁶ nan^{10,28} wõn²⁹ ijegen mũñane⁸ imin wo ogiten gadauw? Lu 12:20
& UNR RPOS+3S.POS who NEII+E+PROX.P AB+thing 2S.DEP COMP prepare
and the things that you have prepared, whose will they be?

407.

mungana⁸ wo ogiten gadagadauw inan^{10,28,38} egen
NEII+E+MED.P 2S.DEP COMP prepare+RED UNR name+3S.POS
won²⁹ yegen ngaga ? Lu 12:20 1976
RPOS+3S.POS who TEMP+MED
those things you have prepared will be whose at that time?

12.3. 'ijegen, iyegen' Governed by certain Adposition.

'yegen' can be governed by certain adpositions.

Examples:

408.

a³¹ jägen? NG66
to who
to whom?

409.

mi¹⁶ i nan^{10,28} roga atsin itũrida ea³¹ ijegen? 1Sa 6:20
& UNR go.up from+3S.POS by+1P.INC.POS to who
and to whom will he go up from us?

410.

dõgin ijeget²⁰ ititeñ memak itũrin Israel? 1Sa 9:20
reason+3S.POS who AB+want+RED all by+3S.POS Israel
concerning whom is all the desire of Israel?

411.

Ahab ũge, 'eow itũrin ijegen?' 1Ki 20:14
Ahab say DIR by+3S.PO S who
Ahab said, 'by whom?'

412.

amea³³ prophet ðrai mũñane⁸ bwe dõgin ijegen? Acts 8:34
male+MED prophet utter NEII+E+PROX.P for reason+3S.POS who
the prophet speaks these things concerning whom?

413.

angogen yegen mineiyina⁷⁹ amea³³ prophet opwan²² angogen? Ac 8:34 1976
word+3S.POS who NEI+CL11[7]+MED male+MED propher 3S.DEP+spek word+3S.POS
about whom does the prophet speak of this?

Where 'yegen, ijegen' is linked to a verb requiring an adposition,

1. 'yegen, ijegen' stands first and the adposition remains attached to the verb.
2. The adposition appears before 'yegen, ijegen' at the end of the clause.

Examples:

414.

ijegen ñea uea n Israel emeta bwe enim ededegeri? 1Sa 24:14
who E+MED king CONS Israel 3S.DEP+go.out for 3S.DEP+MOD follow+RED
to whom does the king of Israel come out in order to chase after him?/ who is the one the king of Israel comes out to him in order to chase after him?

415.

ijegen ñea wo ogiten oogoda aem a³¹ me wo ogiten òbũida itũga
who E+MED 2S.DEP COMP FAC+high voice+2S.POS to & 2S.DEP COMP raise.up up
mem a³¹? 2Ki 19:22
eye+2S.POS to
to whom have you raised high your voice and have you raised up your eyes?/who is the one you have raised high your voice to him and you have raised up your eyes to him?

416.

ijegen ñea wo kakairũ a³¹? Job 26:4
who E+MED 2S.DEP talk to
to whom have you talked?/who is the one you talked to him?

417.

ijegen ñea amwa nan gōr a³¹ bwe enimō²³ buōk gamiã¹⁹? Is 10:3
who E+MED 2P.DEP UNR run to for 3S.DEP+MOD help 2P.OBJ
to whom you will flee so that he should help you?/who is the one you will flee to him so that he should help you?

418.

ijegen ñea ã nimō²³ wereri a³¹ eman eow itũrin amea³³? Is 28:9
who E+MED 3S.DEP MOD learn to AB+wise DIR by+3S.POS male+MED
to whom should be taught wisdom by him?/who is the one who one should learn to him wisdom by that one?

419.

ijegen ñea wo òbũida a³¹ aem in iwitsiow mo¹⁶ otota⁴¹ mem eada itũga? Is 37:23
who E+MED 2S.DP raise.up to voice+2S.POS CONS against & lift.up eye+2S.POS up.to up
to whom have you raised up your voice in opposition and have lifted up your eyes upwards?/who is the one you raised up to him your
voice in opposition and have lifted up your eyes upwards?

420.

ijegen ñea ã òmeata ben Jehova ea³¹? Is 53:1
who E+MED 3S.DEP show hand+CONS Jehovah to
to whom has the arm of Jehovah been shown?/who is the one who one lifts up the arm of Jehovah to him?

421.

ijegen ñea amwa ba ea³¹ mwimiã me eatomiã a³¹? Is 57:4
who E+MED 2P.DEP break to tooth+2P.POS & stick.out.tongue+2P.POS to
to whom do you open wide your mouths and stick your tongues out?/who is the one who you open to him your mouths and stick out your
tongues to him?

422.

ijegen ñea wo miow ian men, ñea wo miow, ñaga wo òren baiten,
who E+MED 2S.DEP fear in+3S.POS eye+3S.POS E+MED 2S.DEP fear TEMP+MED 2S.DEP IMM lie+PERF
me wo eõ òmaranõ¹⁹, me wo eõ ñaeow ian bũriõũm? Is 57:11
& 2S.DEP NEG remember+1S.OBJ & 2S.DEP NEG place in+3S.POS innards+2S.POS
before whom have you shown fear, the one you fear, since you have just now lied, and you have not remembered me, and you have not
placed it in your hearts?/who is the one who you show fear before him....

423.

ijegen ñea A nimõ dorer a me wereri, bwe re nim kaiõt? Je 6:10
who E+MED 1S.DEP MOD talk to & learn for 3P.DEP MOD hear
to whom should I talk and instruct so that they should hear?/who is the one who I should talk to him and instruct so that they should hear
it

424.

ijegen ñea mwin Jehova ogitet dorer a³¹, ñea ogona n pōpan? Je 9:12
who E+MED mouth+CONS Jehovah COMP talk to E+MED 3S.DEP+able CONS speak+RED
to whom has Jehovah's mouth talked, the one who is able to declare it?/who is the one who the mouth of Jehovah has talked to him, the
one who is able to declare it?

425.

ijegen ñea am³⁰ ibaka eõ òd²⁸ ean²⁵ eõ toki? Na3:19
who E+MED GPOS+2S.POS bad NEG pass on+3S.POS NEG end
on whom has your badness not continually passed?

426.

ñabũna⁹ uea n eat²⁰ eb⁴¹ rō¹⁶ ògōg eañabai me¹⁶ eadu
E+ANIM.P+MED king CONS on+3S.POS AB+land 3P.DEP seize AB+tax & AB+gift
atsin itũrin ijegen? Matt 17:25
from+3S.POS by+3S.POS who
from whom do those kings of the earth seize tax and offerings?/those kings of the earth they seize tax and offerings from whom?

427.

amebuna⁵⁶ demoniba bwain³⁸ eat²⁰ eb⁴¹ ro¹⁶ ogok edengabeiy oa etoll
male+ANIM.P+MED lord object+CONS on+3S.POS AB+land 3P.DEP take AB+tax or AB+toll
atin turin yegen? Matt 17:25[24]
from+3S.POS by+3S.POS who
the princes of earth take taxes and tolls from whom?/those princes of earth they take taxes or tolls from whom?

428.

ã²⁶ òmeata bet' Temoniba ea³¹ ijegen? John 12:38

3S.DEP bring.out hand+CONS lord to who
to whom has the arm of the Lord been revealed?/one has revealed the arm of Jehovah to whom?

Probably under the influence of English, the adposition governing '*yegen, ijegen*' + '*yegen, ijegen*' can come at the beginning of the clause.

Examples:

429.

ea yegen ia¹³ am¹⁸ dedaro, me otuwen? NB1

to who COND 1P.EXC.DEP+MOD pray & how
to whom should we pray, and how?

430.

ea yegen ngea wo ow eiy tsimorum atsin iturin? NB1

to who E+MED 2S.DEP owe APPL live+2S.POS from+3S.POS by+3S.POS
to whom do you owe your life? [Literally, to who the one you owe it your life from him?]

Some Nauruan verbs require in translation into English a verb governed by an adposition, affecting the translation of '*yegen, ijegen*' .

Examples:

431.

ijegen ñea wo tñebõn ñaga wo winbam⁸⁰ ame³¹? 2Ki 18:20

who E+MED 2S.DEP trust TEMP+MED 2S.DEP rebel+2S.POS to+1S.DAT
in whom do you trust since you rebel against me?/who is the one who you trust in im since you rebel against me?

432.

ijegen ñea uea eibibõkiei eken¹⁴ bwe enim eredu eken¹⁴ ea¹⁵

who E+MED king 3S.DEP+happy+RED+APPL INDF+CL20[21] for 3S.DEP+MOD honour INDF+CL20[21] to

an ereduiõ¹⁹? Es 6:6

GPOS+3S.POS honour+1S.OBJ

In whom does the king delight more so that he should honour him more than his honouring me?/who is the one who the king delights in more so that he should honour him more than his honouring me?

433.

ijegen ñea an³⁰ iaõ enim eõ õeaõ? Job 25:3

who E+MED GPOS+3S.POS light 3S.DEP+MOD NEG FAC+light
on whom should his light not shine?/who is the one who his light should not shine (on him)?

434.

ijegen ñea amwa nan õpan²³ bwe etsitobo a³¹ Gott? Is 40:18

who E+MED 2P.DEP UNR speak for 3S.DEP+similar to God
of whom will you relate that he is similar to God?/who is the one who you will speak of him that he is similar to God?

435.

ijegen ñea amwam õtsitoboan ame³¹, ñea A nimõ²³ tsitobo a³¹? Is 40:25

who E+MED 2P.MOD FAC+similar+COM2 to+1S,DAT E+MED 1S.DEP MOD similar to
with whom should you make similar to me, the one I should be similar to?/who is the one who you should make similar with it to me, the one who I should be similar to him?

436.

ijeget¹¹ on ñea amwam õpan²³ bwi¹⁶ tekei⁸¹ Aña, mō¹⁶ õtsitoboan²⁸ ame³¹

who INDF E+MED 2P.DEP+MOD speak for like 1S.IND & FAC+similar+COM2 to+1S.DAT

mō^{16,22} keweõei ame³¹, bwa¹⁶ amarũmō^{18,23} tsitobo? Is 46:5

&+3S.DEP CAUS+form+APPL to+1S.DAT for 1D.EXC.DEP+MOD similar

of whom is the one who you should relate that he is like me and make similar with to me and measure (compare) to me so that he and I should be similar?/who is the one who you should speak of it that {he is} like me....

12.4. 'ijegen, yegen' Clause/Phrase Final.

'yegen, ijegen' can appear at the end of the question clause or the question phrase.

Examples:

437.

an³⁰ jägen? NG66

GPOS+3S.POS who
whose?

438.

wan²⁹ jägen? NG66

RPOS+3S.POS who
whose?

439.

wo tamuitwõñ jägen? NG66

2S.DEP strike+SUC who
whom did you strike?

440.

w'oi'j'a³¹ jägen? NG66

2S.DEP+give+to who
to whom did you give it?

441.

amea³³ ej¹⁹ jägen? NG202

male+MED 3S.IND who
the man there, who is he?

442.

wo ekä aña¹⁹ jägen? NG206

2S.DEP make 1S.IND who
whom do you take me for?

443.

auwe¹⁹ ñain ijegen? Ge 24:23,47

2S.IND child+3S.POS who
whose daughter are you?

444.

A kōñ aw³¹ bwe wo nim ōij mūñane⁸ ma¹⁶ aia wōn²⁹ ijegen? Ge 38:25

1S.DEP request to+2S.OBJ for 2S.DEP MOD test NEII+E+PROX.P & see RPOS+3S.POS who
I ask of you that you should test these things and see whose [they are]?

445.

aña¹⁹ ijegen ñag A nimō²³ naña Pharaoh? Ex 3:11

1S.IND who TEMP+ 1S.DEP MOD go.to Pharaoh
who am I?, that I should go to Pharaoh?

446.

wo bwir a³¹ ijegen ñañena⁸² wam²⁹ schafe ñañen⁸² ōad²⁸

2S.DEP leave to who E+CL26[27]+MED RPOS+2S.POS sheep E+CL26[27]+ few

eat²⁰ etomagage? 1Sa 17:28

on+3S.POS AB+wilderness

with whom have you left them?, those your sheep those ones who are few in the wilderness

447.

auwe¹⁹ an³⁰ ñame ijegen? 1Sa 30:13

2S.IND GPOS+3S.POS man who
whose man are you?

448.

A nim tsiō itūrin ijegen? 2Sa 16:19

1S.DEP MOD serve by+3S.POS who
whom should I serve?

449.

tsin ia¹³ deō⁸³ ej¹⁹ mi¹⁶ nan^{10,28} ijegen? Job 9:24

COND only+NEG 3S.IND & UNR who
if it is not he, who will it be?

450.

ō²² kamarar epo a³¹ ijegen? Is 40:14

3S.DEP think together to who
with whom does he deliberate

451.

engame ange re eke anga¹⁹ yegen? Mark 8:1976

AB+person on.ground 3P.DEP regard.as 1S.IND who
whom do people make of me?

452.

ngea enim ijegen amune³³ ñea òkarai²² añögin kabakai Gott? Lu 5:21

E+MED 3S.DEP+MOD who male+PROX E+MED 3S.DEP+CAUS+utter word+CONS CAUS+bad+APPL God
who is that one?, this man who blasphemes God?

453.

amiã²⁴ amwa nimen bwa¹⁶ añã¹⁹ ijegen? Lu 9:20

2P.IND 2P.DEP consider for 1S.DEP who
as for you, you consider that I am whom?

454.

tsin ia¹³ A òmeata demonis eow itürin Beelzebub, ñaimiã ri¹⁶ nan¹⁰ òmeata ùra¹⁹

COND 1S.DEP bring.out demon DIR by+3S.POS Beelzebub child+2P.POS 3P.DEP UNR bring.out 3P.OBJ

eow itürin ijegen? Lu 11:19

DIR by+3S.POS who

if I bring demons out by Beelzebub, your sons must bring them out by whom?

455.

Temoniba, amaimö^{18,23} naña ijegen? John 6:68

Lord 1P.EXC.DEP+MOD go.to who

Lord, to whom should we go?

456.

wo ririñuw¹⁹ bwe wo nim ek'auwe¹⁹ ijegen? John 8:53

2S.DEP do+2S.OBJ for 2S.DEP MOD make+2S.IND who

you make of yourself that you should become whom? [whom do you claim to be]

12.5. Simple Identity Questions.

The usual possible constituents of the simple identity question clause are as follows:

Table 11. Constituents of Simple Identity Question Clause.

Function 1 Slot (optional)	Function 2 Slot	Function 3 Slot (optional)	Function 4 Slot	Function 5 Slot (optional)
Emphatic Personal Pronoun	Independent Person Pronoun	Time Referencer	Interrogative Word	Emphatic/ Independent Personal Pronoun

From this it can be seen that the usual composition of the simple identity question clause is the Independent Personal Pronoun juxtaposed with the Interrogative ‘yegen, ijegen, yen’, ‘who?’.

Examples:

457.

aña¹⁹ ijegen...ñag A nim ijibenien^{66,84} uea? 1Sa 18:18
 1S.IND who TEMP+ 1S.DEP MOD in-law+MUT+PERF king
 who am I...that I should have become son-in-law to the king?

458.

aña¹⁹ ijegen aña¹⁹ ñag A nimō²³ rewiten²⁰ Gott? Ac 11:17
 1S.IND who 1S.IND TEMP+ 1S.DEP MOD resist+PERF God
 who am I that I should have resisted God?

459.

awe¹⁹ yegen? John 1:19 1976
 2S.IND who
 who are you?

460.

auwe¹⁹ ijegen ñauwe²⁴? John 1:19
 2S.IND who E+2S.IND
 who are you?

461.

auwe¹⁹ nag ijegen? John 1:21

2S.IND directly who
who are you?

462.

awe¹⁹ naga yegen ngaga wo mwid angoget

2S.IND directly who TEMP+MED 2S.DEP separate word+CONS

itiyo ion bwain ange? Ro 14:4 1976

AB+servant INDF object+CONS on.ground
who are you?, since you judge a servant of a local person?

463.

ngawe²⁴ awe¹⁹ naga yegen ngaga wo mwid angogen

E+2S.IND 2S.IND directly who TEMP+MED 2S.DEP separate word+CONS

ngabuna⁹ dangom? Jas 4:8 1976

E+ANIM.P+MED companion+2S.POS
who are you, since you judge your companions?

464.

amiã¹⁹ ijegen ñamiã²⁴? Ac 19:15

2P.IND who E+2P.IND
who are you?

465.

ngamie²⁴ amie¹⁹ yegen Ac 19:15 1976

E+2P.IND 2P.IND who
who are you?

466.

auwe¹⁹ jägen? NG65,202

2S.IND who
who are you?

467.

amea³³ eij¹⁹ jägen? NG202

male+MED 3S.IND who
the man there, who is he?

468.

auwe¹⁹ ijegen, ñaiũ? Ge 27:18

2S.IND who child+1S.POS
my son, who are you?

469.

aña¹⁹ ijegen ñag A nimõ²³ naña Pharaoh? Ex 3:11

1S.IND who TEMP+ 1S.DEP MOD go.to Pharaoh
who am I?, that I should go to Pharaoh?

470.

auwe¹⁹ ijegen ñauwe²⁴, ñaga wo miow eñame ñea okona n ima? Is 51:12

2S.IND who E+2S.IND TEMP+MED 2S.DEP fear AB+person E+MED 3S.DEP+able CONS die
who are you?, that you fear man who can die?

471.

aña¹⁹ ijegen ia¹³ eñame õpan²² Mark 8:27; Lu 9:18

1S.IND who COND AB+person 3S.DEP+speak
who am I?, when people speak of it

472.

aña¹⁹ ijegen ñamiã²⁴ ia¹³ amwa pan Mark 8:29

1S.IND who E+2P.IND COND 2P.DEP speak
who am I?, when you speak of it

473.

aña¹⁹ ijegen ia¹³ eñame õpan²² Lu 9:18

1S.IND who COND AB+person 3S.DEP+speak
who am I?, when people speak of it

474.

engame ro^{16,22} reita pwan o¹⁹ bwe anga¹⁹ yegen? Lu 9:18 1976

AB+person 3P.DEP PROG speak 1S.OBJ for 1S.IND who
people are speaking of me as I am who?

475.

tsin ia¹³ deõ⁸³ ei¹⁹ mi¹⁶ nan^{10,28} ijegen? Job 9:24

COND only+NEG 3S.IND & UNR who
if it is not he, who will it be?

476.

yegen ngea a eke inno me a eke idiedu yegen? Mark 3:33 1976

who E+MED 1S.DEP make mother+1S.POS & 1S.DEP make sibling+1S.POS+RED who
who do I consider to be my mother and who do I consider to me by brothers?

477.

amie¹⁹ ngamie¹⁹, mwa eke anga¹⁹ yegen? Mark 8:29 1976

2P.IND E+2P.IND 2P.DEP make 1S.IND who
you, who do you make me to be?

12.6. 'yegen' + Perfective Aspect Suffix.

When the Perfective Aspect Suffix '-en' is attached to the 'yegen', 'yegen' goes to the head of the clause.

As with other question words, the use of the Perfective Aspect Suffix adds immediacy to the dialogue.

'yegen' undergoes denasalization when the suffix is attached.

yegen + -en > yegeten

Examples:

478.

yegeten naga anga¹⁹, ia¹³ a nim rewin God ? Ac 11:17 1976

who+PERF directly 1S.IND COND 1S.DEP MOD resist God
who am I that I should resist God

479.

yegeten naga ngea enim gona bita⁷ itimor? Matt 19:25 1976

who+PERF directly E+MED 3S.DEP+MOD able NEIII+MED AB+live
who is the one who should get life?

480.

yegeten ngaga [sic; naga] amune³³, ngaga murana⁶³ engin⁴¹ me bita⁷ emago bet
or ta meg ian aen? Mark 4:41 1976

who+PERF directly male+PROX TEMP+MED NEII+CL30[3]+MED AB+wind & NEIII+MED AB+sea also
3D.DEP only dwell in+3S.POS voice+3S.POS
Who is this man since that wind and sea also they just settle by his voice?

481.

yegeten naga ngea enim timor wong? Mark 10:26 1976

who+PERF directly E+MED 3S.DEP+MOD live SUCC
who should successfully live/be saved?

482.

yegeten naga amune³³, ngaga oreita dogoreiy wong bet murana⁶³ engin⁴¹
me bita⁷ emago me or erabwan aen? Lu 8:25 1976

who+PERF directly male+PROX TEMP+MED PROG forbid+APPL SUCC also NEII+CL30[3]+MED AB+wind
& NEIII+MED AB+sea & 3D.DEP obey voice+3S.POS
who is this man since he is completely forbidding also that wind and sea and they obey his voice?

483.

me metuwa bet ura¹⁹ ekamarar ion, bwe enim yegeten naga ngea ogoda
eken¹⁴ eara³⁹ Lu 9:46 1976

& go.in+DIR9 also 3P.IND AB+think INDF for 3S.DEP+MOD who+PERF directly E+MED 3S.DEP+high
INDF+CL20[21] on+3P.POS
and they entered also into one thought, as 'who should it be the one who is higher among them?

484.

yegeten naga amea³³ bwe a nim ekeiduwon wong? John 9:36 1976

who+PERF directly male+MED for 1S.DEP MOD trust SUCC
who is that man so that I should fully trust/believe him?

485.

yegeten naga anga¹⁹, ia¹³ a nim rewin God? Ac 11:17 1976

who+PERF directly 1S.IND COND 1S.DEP MOD resist God
who am I that I should hinder God?

486.

bwe yegeten naga ngea ekeiy amey³⁰ hope me amey³⁰ ibibogi oa
ameiy³⁰ crown in oraididemey? 1Thes 2:19 1976

for who+PERF directly E+MED make+3S.IND GPOS+1T.EXC.POS hope & GPOS+1T.EXC.POSS joy or
GPOS+1T.EXC.POSS crown CONS FAC+glory+1T.EXC.GER
for who has become our hope and our joy or our crown of our being made glorious?

12.7. ‘ijen’

‘ijen’ is the syncopated form of ‘yegen, ijegen’. It is not present in earlier recordings of Nauruan.

Examples:

487.

ijen ñea wo i nan ũdõn? NTR32

who E+MED 2S.DEP UNR ask
whom would you ask?

488.

ijen ngea Gott iduwen? NB2

who E+MED God AB+true
who is the true God

489.

ijen ngea Jesu? NB2

who E+MED Jesus
who is Jesus?

490.

an³⁰ enengabeda eb⁴¹ — ijen kaiõt? ijen³⁸ eõ kaiõt? NB2

GPOS+3S.POS flood+SUP AB+land who hear who NEG hear
the great flooding of earth – who listened? who did not?

491.

ijen³⁸ eow²⁸ ñune⁷ eb? NTR33

who lead E+PROX AB+land
who really controls this world?

12.7.1. Idiomatic use of ‘ijen’.

492.

ijen³⁸ egen ngea ngaim erowin? NHSQ

who name+3S.POS E+MED child+2S.POS after+3S.POS
what name your next baby?

12.8. *yegen ea* – which of..., who among...

As with other '*yegen*' clauses, it can appear with or without a relativizer.

The adposition '*ea*-' ordinarily means 'on...', but when appearing following '*yegen*' and '*ekegen*' it has the meaning of 'which of' 'out of...', among...'.

Examples

493.

jägen³⁸ eamie³⁹? NG65

who on+2P.POS
who among you?

494.

yegen ngea eamie³⁹, ngea enim gona iye a³¹ bita⁷ tuwen ngeiy^{19,24}

who E+MED on+2P.POS E+MED 3S.DEP+MOD able join to NEIII+MED flesh+3S.POS E+3S.IND

iot²⁰ emainibe eow ian kamakamarareiyet imin ? Matt 6:27 1976

INDF AB+cubit DIR in+3S.POS think+APPL+3S.GER+RED AB+thing
who among you/which of you, should join to his body a cubit by worrying over things?

495.

ijeget²⁰ eñame eamiã³⁹, tsin ia¹³ ñait¹¹ on okõñ a³¹ brot, i nan¹⁰ oija epe? Matt 7:9

who AB+person on+3P.POS COND child+CONS INDF 3S.DEP+request to bread UNR give.to AB+stone
who is the man among you/which of you when his child requests a loaf, will give him a stone?

496.

ñagan eat²⁰ ibũm in rida, nan^{13,28} agen ijeget ãita³⁶ ean³⁹

therefore on+3S.POS AB+day CONS rise.up UNR spouse+3S.POS who female+MED on+3S.POS

amebũna⁵⁶ aei? Matt 22:28

male+ANIM.P+MED seven

therefore on the day of resurrection, whose wife will that woman be out of those seven men?/which of those seven men will she be wife?

497.

ijeget earor³⁹ ñea amwa ãeñ bwa¹⁶ A nim õijõn a gamiã? Matt 27:17

who on+3D.POS E+MED 2S.DEP desire for 1S.DEP MOD send to 2P.OBJ
whom among the two of them/which of the two do you wish that I should send him to you?

498.

yegen³⁸ earōr³⁹ ñea amwa ãeñ bwa¹⁶ A nim òijōn a gamiã? Matt 27:21
who on+3D.POS E+MED 2P.DEP desire for 1S.DEP MOD send to 2P.OBJ
whom among the two of them/which of the two do you wish that I should send to you?

499.

yegen³⁸ earor³⁹ ngea mwa teng ia¹³ anim eatow a kamie? Matt 27:21 1976
who on+3D.POS E+MED 2P.DEP want COND 1S.DEP+MOD release to 2P.OBJ
who among the two of them/which of the two do you want that I should release to you?

500.

iat²⁰ irida atin iat²⁰ ima, yamwen ia¹³ ri¹⁶ nan^{10,28} rida ngabuna⁹, inan^{10,28}
in+3S.POS AB+rise from+3S.POS in+3S.POS AB+die future COND 3P.DEP UNR rise E+ANIM.P+MED UNR
agen yegen³⁸ eara³⁹ eita³⁶? Mark 12:23 1976
spouse+CONS who on+3P.POS female+MED
in the resurrection, in the future when those ones will rise, whose wife among them will she be?/which of them will she be wife?

501.

yegen ngea ean³⁹ ametimena⁷³ ngea wo kabei y bwe eiy¹⁹
who E+MED on+3S.POS male+three+ANIM+MED E+MED 2S.DEP think for 3S.IND
dangen kor amea³³ ngea opuduw inibet¹¹ amen opabwa²³? Lu 10:36 1976
companion+3S.POS INTENS male+MED E+MED 3S.DEP+fall+DIR9 LOC+hand+3S.POS AB+ male+CONS robber
who among those three men/which of the three men, do you consider as the real friend of the man who fell into the hands of the robbers?

502.

ijegen³⁸ eamiã³⁹ ñea etōñln, tsin ia¹³ ñain òkōñ a brot,
who on+2P.POS E+MED father+3S.POS COND child+3S.POS 3S.DEP+request to bread
i nan^{10,28} oija epe ion? Lu 11:11
UNR give.to AB+stone INDF
who among you/which of you, if his son request from him a loaf, will give him a stone?

503.

yegen ngea eamie³⁹ ngea kongong a amea³³ etongin brot me ogok²⁸
who E+MED on+2P.POS E+MED request+RED to male+MED father+3S.POS bread & take
epe iot¹¹ atin turin? Lu 11:11 1976
AB+stone INDF from+3S.POS by+3S.POS
who among you/which of you, who entertains his father a loaf and he takes a stone from him?

504.

ijegen³⁸ eamiã³⁹ ñea oumarar okona n ijedu a tsimorin iot²⁰ emainibe? Lu 12:25
who on+2P.POS E+MED anxious 3S.DEP+able CONS join to live+3S.POS INDF AB+cubit
who among you/which of you, who is anxious can join to his life a cubit?

505.

yegen ngea eamie³⁹ ngea enim iye a wong ogodaut duwen
who E+MED on+2P.POS E+MED 3S.DEP+MOD join to SUCC high+CONS flesh+3S.POS
ita¹⁷ aikwet²⁰ erak emainibe ian an³⁰ man kamarareiy imin ? Lu 12:25 1976
only one only AB+cubit in+3S.POS GPOS+3S.POS expire think+APPL AB+thing
who among you/which of you is the one who should successfully join to the measure of his body just one cubit in his being anxious over things?

506.

ijegen³⁸ eamiã³⁹ ñea etsimine wõn²⁹ esel òa ochs ñea opudu iat²⁰ eböken-eren,
who on+2P.POS E+MED 3S.DEP+exist RPOS+3S.POS donkey or ox E+MED 3S.DEP+fall in+3S.POS AB+well
ñea eab tik ñaga mo¹⁶ ourureda eat²⁰ ibũm in sabbath? Lu 14:5
E+MED UNR+NEG yet TEMP+MED & 3S.DEP+pull.up+RED on+3S.POS AB+day CONS sabbath
who among you/which of you, having a donkey or an ox that falls into the well will not straightaway pull it out on the sabbath day?

507.

yegen bita⁷ engame eamie³⁹, ngea won²⁹ ox oa won²⁹ esel opuduw iat²⁰
who NEIII+MED AB+person on+2P.POS E+MED RPOS+3S.POS ox or RPOS+3S.POS donkey 3S.DEP+fall+DIR9 in+3S.POS
iyub, ngea eab tuk ina me urureda ean ngabumina⁵⁴ sabbath? Lu 14:5 1976
AB+ditch E+MED UNR+NEG yet there & pull.up+RED on+3S.POS E+CL5[11]+MED sabbath
who is the man among you/which of you, whose ox or donkey falls into a pit will not straightaway pull it out on that sabbath day?

508.

ijegen³⁸ eamiã³⁹ ñea eteñ wei turris ion, ñea eõ megeda amo mō^{16,22} kamararei
who on+2P.POS E+MED 3S.DEP+want build tower INDF E+MED NEG sit.down first &+3S.DEP think+APPL
pũmwēn, bwe¹⁶ enim aia ie^{13,16} etsimine imin itũrin ñea o kona n
cost+3S.POS for 3S.DEP+MOD see COND 3S.DEP+exist AB+thing by+3S.POS E+MED 3S.DEP able CONS
oog iow ean²⁵? Lu 14:28
FAC+finish DIR on+3S.POS
who among you/which of you, wanting to build a tower, does not sit down first and think through its cost so that he should see if he has the things he is able to make a finish by of it?

509.

yegen ngea eamie³⁹, ngea eteng oeiy turm ion nge eab megeda amo
who E+MED on+2P.POS E+MED 3S.DEP+want build tower INDF E+MED UNR+NEG sit.down first
me¹⁶ kamarareiy mungana⁸ ewuina²⁸ pumwen bwe enim og Lu 14:28 1976
&+3S.DEP think+APPL NEII+E+MED.P fitting cost+3S.DEP for 3S.DEP+MOD finish
who among you/which of you, who wants to build a tower will not sit down first and think through those things it is fitting its cost in order to finish it?

510.

ijeget²⁰ eñame eamiã ñea aibu wõn schafe, me tsin iõ^{13,16} õ¹⁶ õgõro²² ion³⁸ eara,
who AB+person on+2P.POS E+MED 100 RPOS+3S.POS sheep & COND --- 3s.DEP+run INDF on+3P.POS
i nan^{10,28} eõ ñaũnin ñana aduma ma¹⁶ ado eat²⁰ etomagage, me nua mō^{16,22} õnani
UNR NEG leave E+MED.P ninety & nine on+3S.POS AB+wilderness &+3S.DEP go &+3S.DEP seek
ñea õgõrõ²² ea⁷⁴ an³⁰ ät? Luke 15:4
E+MED 3S.DEP+run to GPOS+3S.POS see
who is the man among you/which of you, who has 100 sheep and if one among them is lost, will not leave those 99 in the wilderness and go and seek the one lost until its finding

511.

yegen ngea eamie³⁹, ngea aibu won schafe, me ogor²² ion³⁸ eara, ngea eab
who E+MED on+2P.POS E+MED 100 RPOS+3S.POS sheep & 3S.DEP+lose INDF on+3P.POS E+MED UNR+NEG
erow iow ino iat²⁰ eben tomwagage mungana⁸ adumwa me ado me¹⁶ edegeri⁴¹
leave DIR yonder in+3S.POS land+CONS wilderness NEII+E+MED.P ninety & nine & follow
bita⁷ ogor²² eaden bwe¹⁶ eedien^{28,66}? Lu 15:4 1976
NEIII+MED 3S.DEP+run until for find+FV+PERF
who among you/which of you, who has 100 sheep, and one among them is lost, will not leave yonder in a wilderness those 99 and follow after the lost one until it has been found?

512.

ñagan eat²⁰ itik⁷⁸ rida, nan^{10,28} agen ijeget²⁰ äita³⁶ eara³⁹? Lu 20:33
therefore on+3S.POS yet rise UNR spouse+3S.POS who female+MED on+3P.POS
therefore in the resurrection, she will be the wife of whom among them?/she will be the wife of which of them?

513.

yegen ngea eamie³⁹ ngea emwan me¹⁶ eka burioun? Jas 3:13 1976
who E+MED on+2P.POS E+MED 3S.DEP+wise & 3S.DEP+wise innards+3S.POS
who among you is wise and has a wise heart? /which of you is wise and has a wise heart?

514.

jeen ngea wo ieng eammár³⁹ Nathan 1973.1:21
who E+MED 2S.DEP want on+1D.EXC.POS
who of us do you want?

12.9. 'ijegen, yegen' with mental verbs and verbs of recording.

Use of 'yegen' after mental verbs and verbs of recording.

Examples:

515.

a tiet uw¹⁹ bue auwe¹⁹ jägen NG212
1S.DEP know 2S.OBJ for 2S.IND who
I know who you are [Literally, I know you as for 'who are you']

516.

A iki ijegen ñea eririñ ñune⁷ Ge 21:26
1S.DEP know.not who E+MED 3S.DEP+do E+PROX
I do not know the one who has done this [Literally, I do not know it, 'who did this']

517.

ma¹⁶ aia ijegen ñea enuawet¹¹ atsin inimageda 1Sa 14:17
& see who E+MED 3S.DEP+go+PERF from among+1PINC.POS
and see 'who has gone out from among us'

518.

wo nim üdūdōt²⁰ eñame, bwe ñain ijegen bita⁷ dedemaro n oniñ 1Sa 17:56
2S.DEP MOD ask+RED+DIR8 AB+person for child+3.POS who NEIII+MED youth CONS small
you should enquire of people as for, 'whose son is this youth'

519.

a tieduw¹⁹ bwe awe¹⁹ yegen: amea³³ ebwigagain God Mark 1:24 1976
1 know+2S.OBJ for 2S.IND who male+MED AB+holy+SUP+CONS God
I know whom you are, the most holy one of God [Literally, I know you as for, 'who are you': 'he is the most holy one of God']

520.

rõ²² kañaeot a³¹ ùra¹⁹ eow ian medena bwi¹⁶ ijegen ñea nan¹⁰⁺²⁸
they argue to 3P.OBJ DIR in+3S.POS way for who E+MED UNR
kaganado eken¹⁴ Mark 9:34
great INDF+CL20[21]
they had been arguing among themselves along the way as for, 'who will be the more important'

521.

emetat²⁰ ekañaeot ion³⁸ inimagõra, bwi¹⁶ nan¹⁰⁺²⁸ ijegen ñea õkaganado²² eken¹⁴
3S.DEP+go.out+PERF AB+argue INDF among+3P.POS for UNR who E+MED 3S,DEP+great INDF+cl20[21]
inimagõra Lu 9:46
AMONG+3P.POS
there then occurred a dispute among them as for, 'who among them will be the greatest' [Literally, it then came out a dispute among them as for, 'will be who the one who is great more among them']

522.

metuwa^{28,31} bet²¹ ura¹⁹ ekamarar ion, bwe¹⁶ enim yegeten naga
go.in+DIR9+to also 3P.OBJ AB+think INDF for 3S.DEP+MOD who+PERF directly
ngea ogo da eken¹⁴ eara³⁹ Lu 9:46 1976
E+MED 3S.DEP+high INDF+CL20[21]
they also had a thought as to which of them should be the highest [Literally, it came to them also a thought as for, 'it should be who the one who is high more among them']

523.

e teñ aia Jesu, bwe¹⁶ enim tsiet bwe ei¹⁹ ijegen Lu 19:3
3S.DEP want see Jesus for 3S.DEP+MOD know for 3S.IND who
he wanted to see Jesus, so that he should know who he is [Literally, he wanted to see Jesus for he should know as for, 'who is he']

524.

amea³³ kwokwon bwe¹⁶ nim eed Jesus bwe ei¹⁹ yegen Lu 19:3 1976
male+MED strive for+3S.DEP MOD see Jesus for 3S.IND who
he tried hard so that he should see Jesus as to who he is [Literally, that man tried hard so that he should see as for, 'who is he']

525.

amea³³ ñea ã²⁶ õtsimor eiki bwi¹⁶ ijegen ñea eñame John 5:13
male+MED E+MED 3S.DEP FAC+live 3S.DEP+not.know for who E+MED AB+person
that man who had been healed did not know as to who that man was [Literally, that man the one he healed him he did not know it as for, 'who is that person']

526.

amea³³ ngea timoren^{28,38} eiki amea³³ bwe¹⁶ ei¹⁹ yegen John 5:13 1976
male+MED E+MED live+PERF 3S.DEP+not.know male+MED for 3S.IND who
that man who had already been healed did not know the man as to who he was [Literally, that man the who he had already healed him he did not know it that man as for, 'who is he']

527.

amar¹⁹ iki bet ijegen ñea ead men John 9:21
1D.EXC.DEP not.know also who E+MED loosen eye+3S.POS
we too/both of us also do not know who opened his eyes [Literally, the two of us do not know it also, 'who is the one who opened his eyes']

528.

rõ²² mwarar bwi ijegen ñea õ²² pan John 13:22
3P.DEP doubt for who E+MED 3S.DEP speak
they doubted as to who was the one he referred to/spoke of [Literally, they doubted as for, 'who is the one he speak of']

529.

ro²² mwararen bwe yegeten naga amea ngea oreita²⁸ pwan angogen John 13:22 1976
3P.DEP doubt+PERF for who+PERF directly male+MED E+MED PROG speak word+3S.POS
they then doubted as to who was that one about whom he was speaking [Literally, they then doubted as for, 'who is that man who he is speaking about him]

530.

pana^{31,28} gata¹⁹ iduwen bwe dogin angogen Gott—eiy¹⁹ iyegen ngeiy^{19,24} me eken
speak+to 1P.INC+OBJ AB+true for reason+3S.POS word+CONS God 3S.IND who E+3S.IND & what
oweiyō ean NB1
3S.DEP+stand on+3S.POS
It tells us the truth about God—who he is and what he stands for

13. WHY?

adaga?

ada?

‘adaga’ is the question word corresponding to ‘why?’.

It has a syncopated form, *‘ada’*. Again, as with other question words, the syncopated form is not present in older recordings of Nauruan.

Nathan (1973.1.33) records ‘why?’ as áádo [æ:dʌ]

‘why?’ can also be rendered by *‘dōgit ekeken, dogit ekegen/ekeken dōgin, ekegen dogin’*, ‘for what reason?’ (see Section xxx).

Table 12. Constituents of WHY? Question Clause.

Function 1 Slot	Function 2 Slot (optional)	Function 3 Slot
Question Word adaga/ada	Time Referencer	Dependent Clause

Examples:

531.

bu'adaga? NG5 why

532.

ataga ñaga oṣan kaniañämien²⁷ eow itürin amea demoniba nenne? NG29

why TEMP+MED be.so+PERF look+to+VNI+2P.GER+VNI DIR by+3S.POS male+MED lord yesterday

[Kayser: why then so strangely the being looked at you by the lord yesterday, why then have you been looked at so strangely by the lord yesterday?]

533.

ataga ñaga oṣan öquiawieijanönwoñämürör eow itürin

why TEMP+MED be.so+PERF FAC+deceive+APPL+COM2+COM1+SUC+2D.GER DIR by+3S.POS

ñabuna eamen ubwiömürör? NG30

E+ANIM.P+MED AB+male+CONS home+2D.POS

[Kayser: why then have you two been so successfully deceived by your relations?]

Literally, why then is it already so your (dual) being successfully deceived by it by those relations of yours?]

534.

ataga NG193 why?

535.

r'¹⁶ eö togi n barų NG205

3P.DEP NEG end CONS take

why do they always take away

536.

ataga ma [sic; mwa] obų oogumie? NG205

why 2P.DEP take shelter+2P.POS

why do you take your umbrella?

537.

adaga wo ririñ ñune⁷? Ge 3:13

why 2S.DEP do E+PROX

why have you done this?

538.

adaga wo egirow? Ge 4:6

why 2S.DEP anger

why are you angry?

539.

adaga wo eatu mem? Ge 4:6

why 2S.DEP lower eye+2S.POS

why are you lowering your face?/why has your mood dropped?

540.

adaga wo eõ pan ame³¹ ãita³⁶ ñan^{8,16} agem? Ge 12:18
why 2S.DEP NEG speak to+1S.DAT female+MED E+P+ spouse+2S.POS
why did you not tell me that she was your wife?

541.

adaga wo ãge, edũ ãita³⁶? Ge 12:19
why 2S.DEP say sibling+1S.POS female+MED
why did you say that she was your sister? [Literally, why did you say, 'she is my sister'?]

542.

adaga wo ta weijon aton? Ge 24:31
why 2S.DEP only stand+DIR8 outside
why are you just standing outside?

543.

adag ũgan am³⁰ par in kona? Ge 27:20
why be.so+PERF GPOS+2S.POS hurry CONS able
why has it been so your speed in getting it?/how is it you have been so quick in getting it?

544.

adaga wo derũgaiõ¹⁹? Ge 29:25
why 2S.DEP deceive+1S.OBJ
why have you deceived me?

545.

adaga wo gõrõ me ewewinuw¹⁹ Ge 31:27
why 2S.DEP run & hide+2S.OBJ
why did you run off and hide yourself?

546.

adaga ñage wo abi aranom? Ex 2:13
why TEMP+MED 2S.DEP strike companion+2S.POS
why do you strike your companion at this time?

547.

adaga wo eõñ ame³¹? Ex 14:15
why 2S.DEP cry to+1S.DAT
why are you crying to me?

548.

adaga wo õekekiaw¹⁹? 1Ki 14:6
why 2S.DEP FAC+different+RED+to+2S.OBJ
why do you make yourself changed?/why do you feign to be another?

549.

adag eroe bũriõũm? 1Ki 21:5
why 3S.DEP+heavy innards+2S.POS
why is your heart heavy?/why are you sad?

550.

adaga waña²⁹ temoniba eteñ tsiet bitune⁷? 1Chr 21:3
why RPOS+1S.POS lord 3S.DEP+want know NEIII+PROX
why does my lord want to know this (thing)?

551.

adaga bitune⁷ enim ekeijien ōdūraān Israel? 1Chr 21:3

why NEIII+PROX 3S.DEDP+MOD make+APPL+PERF FAC+sin+3S.GER
why should this become the making to sin of Israel/Israel's being made to sin?

552.

adag A ōren³⁸ eō ma eow ian ijet inō? Job 3:11

why 1S.DEP IMM NEG die DIR in+3S.POS womb+CONS mother+1S.POS
why was I not just dead in my mother's womb?

553.

adag A eō ma ñag A ōren metan ian ijet inō? Job 3:11

why 1S.DEP NEG die TEMP+ 1S.DEP IMM go.out+DIR8 in+3S.POS womb+CONS mother+1S.POS
why did I not die when I had just come out of my mother's womb?

554.

adag amwa kamararei ekarawin? Matt 6:28

why 2P.DEP think+APPL AB+clothing
why do you worry about clothing?

555.

adaga naga mwa man kamarar eiy nuwawit ekarawin? Matt 6:28 1976

why directly 2P.DEP expire think APPL concerning+CONS AB+clothing
why do you worry yourselves about clothing?

556.

adaga naga wo torereiy ea³¹ ura torer in od ingin? Matt 13:10 1976

why directly 2S.DEP talk+APPL to 3P.OBJ talk CONS allude
why do you speak to them in parables?

557.

adaga naga wo baptizo, ia¹³ deō⁸³ auwe¹⁹ Kristo? John 1:25

why directly 2S.DEP baptize COND only+NEG 2S.IND Christ
why do you baptize if you are not the Christ?

558.

adaga naga wo taufe ia¹³ t'eo⁸³ awe¹⁹ amea³³ Christus? John 1:25 1976

why directly 2S.DEP baptize COND only+NEG 2S.IND male+MED Christ
why do you batize if you are not the Christ?

559.

adaga naga wo tied o¹⁹? John 1:48 1976

why directly 2S.DEP know 1S.OBJ
why do you know me?/how do you know me

560.

adag amwa ta weijo mo^{16,22} kanidaw ianweron? Ac 1:11

why 2P.DEP only stand &+3S.DEP look+DIR1+DIR9 heaven
why do you stand and look up to heaven?

561.

adaga naga mwa oreita oaeoiyo ine me¹⁶ kanidaw ian oeron? Ac 1:11 1976
why directly 2P.DEP PROG stand+RED here &+3S.DEP look+DIR1+DIR9 heaven
why do you stand about here and look up to heaven?

562.

adaga ñag añ kaiōten añōgen ũbwieda ino añ pudu ean? Ac 2:8
why TEMP+ 1P.INC.DEP hear+PERF word+CONS homeland+1P.INC.POS yonder 1P.INC.DEP fall on+3S.POS
why are we hearing words of our homeland yonder we were born in?/how is it were are hearing words in our mother-tongues?

563.

adaga naga ang gadagateiy kaiyoten mungana⁸ torer in ubwieta,
why directly 1P.INC.DEP CAUS+CL11[7]+RED hear+PERF NEII+E+MED.P talk CONS homeland+1P.INC.POS
mungana⁸ ang puduwen ean? Ac 2:8 1976
NEII+E+MED.P 1P.INC.DEP fall+DIR9+PERF on+3S.POS
why are we now hearing one word each those languages of our homeland, those we were born in?

564.

adag amwa mwitoññon amune³³? ma¹⁶ adag amwa kanakania gamar ta tsitobo
why 2P.DEP amaze+COM male+PROX & why 2P.DEP look.to+RED 1P.EXC+OBJ only similar
ia¹³ amar eōdūgidugo amea³³ eow ian waiomar, mi¹⁶ ian amar omo? Ac 3:12
COND 1P.EXC.DEP FAC+walk male+MED DIR in+3S.POS strong+1P.EXC.POS & in+3S.POS GPOS+1P.EXC.POS good
why do you marvel at this man? and why are you gazing on us as though we made that man walk by our power and by our righteousness?

565.

adaga naga mwa oreita mwitongon bitune⁷ oa adaga naga mwa oreita kania kamar,
why directly 2P.DEP PROG amaze+COM NEII+PROX or why directly 2P.DEP PROG look.to 1D.EXC.OBJ
bwe tekeiy amar odugidugoien⁶⁶ amune³³ ian ta oaeoumar oa
for like 1EXC.DEP FAC+walk+FV+PERF male+PROX in+3S.POS only strong+1D.EXC.POS or
ian ta amar³⁰ gona ngamar²⁴? Ac 3:12 1976
in+3S.POS only GPOS+1D.EXC+DEP able E+1D.EXC.IND
why now are you amazed at this or why now are you looking at us as though we have already made this man walk in our power or in our own ability?

566.

adaga rō²² ñuruñure heiden, ma¹⁶ adaga eponñame rō²² kamararei
why 3P.DEP complain gentiles & why nation 3P.DEP think+APPL
mũñan⁸ eko²⁸ woun? Ac 4:25
NEII+E+MED.P be.not value+3S.POS
why did the gentiles murmur and why did the nations think out those thing that have no value?

567.

adaga naga ro¹⁶ oreita damwaginugin ngabuna⁹ heiden me adaga naga
why directly 3P.DEP PROG rage E+ANIM.P+MED gentiles & why directly
ro²² kamarareiy mungana⁸ imin³⁸ eo gona ngabuna⁹ epon⁴¹ ngame? Ac 4:25 1976
3P.DEP think+APPL NEII+E+MED.P AB+thing NEG able E+ANIM.P+MED AB+nation
why did those gentiles rage and why did those nations think out impossible things?

568.

adaga Satan ooquen būriōūm bwe wo nimō²³ baitei anin omotañitañ,
why Satan FAC+fill innards+2S.POS for 2S.DEP MOD lie+APPL spirit+ 3S.DEP+good+SUP
me bwe wo nim ōgōg inon pūmwet²⁰ eb⁴¹? Ac 5:3
& for 2S.DEP MOD take other price+CONS land
why has Satan filled your heart so that you should lie to the holy spirit and so that you should keep some of the payment of the land?

569.

adaga naga wo oiyangen amea³³ satan towen bwe¹⁶ enim
why directly 2S.DEP give+to+PERF male+MED satan opportunity+3S.POS for 3S.DEP+MOD
opwapwer wong burium, bwe wo nim bwaiteiy amea eanni o modangidang
pervert+RED SUCC innards+2S.POS for 2S.DEP MOD lie+APPL male+MED AB+spirit 3S.DEP good+SUP
me ewewit inon ngana⁸ rowen ngabena⁶⁴ eb⁴¹? Ac 5:3 1976
& hide others E+MED.P exchange+3S.GER E+CL10[15]+MED AB+land
why have you given Satan opportunity so that he should pervert your heart so that you should lie to the holy spirit and hide some the
[money-]exchange for the land?

570. adaga wo òrig bitune⁷ ian būriōũm? Ac 5:4

571. adaga wo orig bitune⁷ ian burium? Ac 5:4 1976

why 2S.DEP create NEIII+PROX in+3S.POS innards+3S.POS
why did you originate this in your heart?

572.

adag òũga ñan⁸ epo būriōũmūrōr bwa¹⁶ amwarũm¹⁸ òij anin Gott? Ac 5:9

why be.so E+P+ together innards+2D.POS for 2D.DEP+MOD test spirit+CONS God
why is it so that your hearts were together so that you should test the spirit of God?

573.

adaga naga ta amuror²⁴ mwar¹⁹ onga mwimurur bwe mwar¹⁹ nim iuy

why directly only 2D.IND 2.DEP agree for 2D.DEP MOD test

amea annin God? Ac 5:9 1976

male+MED spirit+CONS God
why did you two agree so that you should test the spirit of God?

574.

amwa edetsini⁶⁷, ma¹⁶ adag amwa gagaijen gamiã? Ac 7:26

2P.DEP sibling+MUT & why 2P.DEP hate+RED 2P.OBJ
you are in a relationship as brothers, why are you at enmity with each other?

575.

adaga mwa oreit oedinieiy⁸⁴ kamie¹⁹, adaga naga mwa oreit omedomodo

why 2P.DEP PROG FAC+sibling+MUT+APPL 2P.OBJ why directly 2P.DEP PROG oppress

kamie¹⁹? Ac 7:26 1976

2P.OBJ
why are you are in an on-going relationship as brothers and sisters (in the Christian faith), why are you mistreating each other?

576.

adaga naga wo oreita mwitong? Re 17:7 1976

why directly 2S.DEP PROG amaze
why are you amazed?

577.

adaga Gott eõ idug emaga? TN34

why God NEG prevent AB+suffer
why does God not prevent suffering?/why does God allow suffering?

13.1. Idiomatic use of ‘adaga’

578.

ataga NG202 what is the matter?

13.2. ‘ada?’ Question Clauses.

A with *ekegen* and *yegen*, *adaga* has a modern syncopated form ‘ada’, not present in earlier recordings of Nuruan.

Examples:

579.

ada ngaga ang eman? NB2

why TEMP+MED 1P.EXC.DEP die+PERF

why do we die?

580.

ada añ eñab en me añ eman? TNR35

why 1P.INC.DEP old PERF & 1P.INC.DEP die+PERF

why do we grow old and [we] die?

14. HOW?

ōten

oten

(the spelling 'otten' occurs in Kayser's 1936 'Nauru Grammar', but 'oten' the 1976 New Testament.

The question word 'oten' is used to elicit in what way, manner, or means an occurrence or state happens or subsists.

'oten' is usually followed by a possessivized verb or noun, unless being used as an elliptic question (a question where the full meaning is expressed through one word only, which may have a time referencer attached to it)

Table 13. Constituents of HOW? Question Clause.

Function 1 Slot	Function 2 Slot (optional)	Function 3 Slot	Function 4 Slot (optional)
Question Word <i>oten/ōten</i>	Time Referencer	Possessivized Verb or Noun	Dependent Clause

Elliptic Question.

An elliptic question is a question where the full meaning is expressed through one word only. An option is to use a time referencer after it.

Examples:

581.otten NG3 how is it?

582.otten NG192 how?

583.
ōten? Ro 3:9 how is it?/what now?

584.
mō ōten ñage? Ac 21:22
& how TEMP+PROX
and how is it now?/what now?

585.
ōten ñage? Ro 6:15
how TEMP+PROX
how is it now?/what now?

586.
oten naga? Ro 6:15
how directly
how is it now?/what now?

587.
mō ōten³⁸ ean ñaga? Ro 11:7
& how on+3S.POS TEMP+MED
and how then?/what then?

588.
me a [sic] oten ngaga? Phil 1:18
& how TEMP+MED
and how then?/what then?

Typical ‘ōten, oten’ Questions.

As explained above the usual ‘oten?’ question is the juxtaposition of the question word with a possessivized verb or noun, with an optional time referencer.

14.1. ‘ōten, oten’ Question with Possessivized Verb.

The verb is usually possessivized by the General Possessive Classifier; otherwise the verb is possessivized by the Gerund suffixes.

Examples:

589.
ōten aeō³⁰ kona eroga a etōññ tsin ie¹⁶ eō mek itūrū oniñ une⁷? Ge 44:34
how GPOS+1S.POS able AB+go.up to father+1S.POS COND NEG dwell by+1S.POS small PROX
how is my being able to go up to my father when this child is not with me?/how can I go to my father when this child is not with me?

590.

ōten aeō³⁰ ramwaniei ñea Gott eitsiōk²⁸ ramwaniei?

how GPOS+1S.POS curse+APPL E+MED God PREI curse+APPL

mō¹⁶ ōten aeō³⁰ baragageñ ñea Jehovah eitsiōk²⁸ baragageñ? Nu 23:8

& how GPOS+1S.POS defy E+MED Jehovah PREI defy

how is my cursing the one whom God has not yet cursed? and how is my defying the one whom Jehovah has not yet defied? how do I curse the one whom God has not yet cursed and how do I defy the one whom Jehovah has not yet defied?

591.

ōten aeō³⁰ kona n ōbabū roimiã me ebanemiã Deu 1:12

how GPOS+1S.POS able CONS take+RED weight+2P.POS & burden+2P.POS

how can I bear your cumbrance, and your burden

592.

ōten am³⁰ kona n ūge, A auwāw¹⁹ Judg 16:16

how GPOS+2S.POS able CONS say 1S.DEP love+2S.OBJ

how can you say, 'I love you'?

593.

ōten aeō³⁰ kona inuaw? 1Sa 16:2

how GPOS+1S.POS able AB+go

how can I go?

594.

ōa ōten an³⁰ metu eñame ion ian an³⁰ wak eñame ñea oaio²⁸

or how GPOS+3S.POS go.out AB+person INDF in+3S.POS GPOS+3S.POS house AB+person E+MED strong

me wuromwi²⁸ wōn²⁹ imin, ie^{13,16} e etsiōk²⁸ ōquōr amo amea oaio²⁸? Matt 12:29

& plunder RPOS+3S.POS AB+thing COND ----PREI bind first male+MED strong

or how is a man's entering into the house of a strong man, and plunders his belongings, if he has not first bound that strong man?

595.

oa oten an³⁰ metu wong engame ion ian an³⁰ oog amea ngea oaio²⁸

or how GPOS+3SPOS go.in SUC AB+person INDF in+3S.POS GPOS+3S.POS house male+MED E+MED strong

me an³⁰ wuromiwong memag mungana⁸ bwabwait eoag,

& GPOS+3SPOS plunder+SUC all NEII+E+MED.P object+3S.POS+RED AB+house

ngaga etio⁸⁶ okwor woten⁸⁶ amo amea ngea oaio ? Matt 12:29 1976

TEMP+MED PREI bind SUC+PERF first male+MED E+MED strong

or how is a man's entering the house of a strong man and successfully plundering all the possessions of the house when he has not yet successfully bound first the strong man?

596.

ñag amwa ibaka, ōten amiã³⁰ kona n ōrai eñōg ñan omo? Matt 12:34

TEMP+ 2P.DEP bad how GPOS+2P.POS able CONS cast AB+word E+P+ 3S.DEP+good

since you are wicked, how is your ability to speak righteous words?/since you are wicked, how can you speak good (things)?

597.

oten naga amie³⁰ gona eoraiy engog ngan omo Matt 12:34 1976

how directly GPOS+2P.POS able AB+cast AB+word E+P+ 3S.DEP+good

how is your ability to speak righteous words?/how can you speak good (things)?

598.

ōten am³⁰ ōrre eow ine, me eko²⁸ am³⁰ karawin in mere? Matt 22:12

how GPOS+2S.POS come DIR here & be.not GPOS+2S.POS clothing CONS marriage

how is your coming here and you have no marriage dress?/how did you come here without a marriage garment?

599.

oten am³⁰ metu wong ine ngaga ekeow²⁸ am³⁰ karawin ngea
how GPOS+2S.POS go.in SUC here TEMP+MED be.not+DIR GPOS+2S.POS clothing E+MED
ewuina²⁸ emere? Matt 22:12 1976
fitting AB+marriage
how did you manage to get in here when you have no clothing fitting for a marriage?

600.

ōten nag an³⁰ eke ñain? Matt 22:45; Mark 12:37; Luke 20:44
how directly GPOS+3S.POS regard.as child+2S.POS
how is it his regarding him as his son?

601.

ōten aūra³⁰ kona n eō ñanūmwī dañan amea amen ijad,
how GPOS+3P.POS able CONS NEG feast companion+CONS male+MED male+CONS marry
ñag amea amen ijad emek itūrūra? Mark 2:19
TEMP+ male+MED male+CONS marry 3S.DEP+dwel by+3P.POS
how is their ability to fast friends of the groom when the groom is with them?/how can the friends of the groom fast when the groom is with them?

602.

ōten an³⁰ Satan kona n ōmeata? Mark 3:23
how GPOS+3S.POS Satan able CONS bring.out
how is Satan's ability to cast himself out?/how can Satan cast himself out?

603.

oten naga an³⁰ ekeiy ngain? Mark 12:37 1976
how directly GPOS+3S.POS regard.as+3S.IND son+3S.POS
how is it his regarding him as his son?

604.

oa oten am³⁰ gona eouge a amea idum...? Lu 6:42 1976
or how GPOS+2S.POS able AB+say to male+MED sibling+2S.POS
or how can you say to your brother....?

605.

ōten am³⁰ lesenei? Lu 10:26
how GPOS+2S.POS read+APPL
how do you read it?/what is your reading of it?

606.

oten am³⁰ retin? Lu 10:26 1976
how GPOS+2S.POS read
how do you read it?/what is your reading of it?

607.

ōten an³⁰ amune^{33,85} kona n tsiet iat Bibel me eō kereri? John 7:15
how GPOS+3S.POS male+PROX able CONS know in+3S.POS Bible & NEG CAUS+learn
how is this man's ability for knowing the Bible and he is not instructed?/how can this man have knowledge of the Bible but he is not instructed?

608.

ōten at^{30,20} eñame⁸⁵ kona n tik pudu ie eijiet eñab? John 3:4
how GPOS+3S.POS AB+person able CONS yet fall COND 3S.IND+PERF AB+old
how is a man's being able to be born again when he is already old?/how can a man gotten old be born again?

609.

otten [sic] amie³⁰ gona ekeiduwen ngaga ta¹⁶ amie²⁴ mwa oreit ogok ititao
how GPOS+2P.POS able trust TEMP+MED only 2P.IND 2P.DEP PROG receive AB+praise
atin turumie ngamie²⁴? John 5:44 1976

from+3S.POS by+2P.POS E+2P.IND

how is your ability to trust when you yourselves are receiving praise from yourselves?/how can you believe when you are giving each other praises?

610.

ōten an³⁸ eadō mem? John 9:10

how GPOS+3S.POS loosen eye+2S.POS

how its loosening your eyes/how were your eyes opened?

611.

ōten at²⁰ eñame⁸⁵ ion amet⁴⁴ dūra kona n ririñ

how GPOS+3S.POS AB+person INDF male+CONS sin able CONS do

emakur in kamadauniñ ñune⁷? John 9:16

AB+work CONS amaze E+PROX

how is a sinful man's ability to do this amazing work?/how can a sinful man perform this wonder?

612.

oten an gona iriring mungane⁸ wunder engame iot¹¹

how GPOS+3S.POS able AB+do NEII+E+PROX.P wonder AB+person IND

amet⁴⁴ dura? John 9:16 1976

male+CONS sin

how is a sinful man's ability to do these wonders?/how can a sinful man performs these wonders?

613.

amea ngea eo bet omwamo amea Ngain okor bwe¹⁶ totowen amea

male+MED E+MED NEG also spare male+MED child+3S.POS INTENS for+3S.DEP give+PERF male+MED

bwe dogita ngatta²⁴ memag memag, oten an³⁰ eo oiya naga katta²¹ bet

for reason+1P.INC.POS E+1P.INC.IND all all how GPOS+3S.POS NEG give.to directly 1P.INC.OBJ also

imin memag memag eow ian amea ? Ro 8:32 1976

AB+thing all all DIR in+3S.POS male+MED

the one who also did not spare his own Son because he has already given him on behalf of us all, how is his not also giving us all things in him?

614.

ōten am³⁰ tsiet, ñauwe ãn, ia wo nan ōtsimor agem ōa iōk? 1Co 7:16

how GPOS+2S.POS know E+2S.IND AB+female COND 2S.DEP UNR FAC+live spouse+2S.POS or no

how is your knowing, oh woman, if you will save your husband or not?

615.

eitunuwe⁶⁷, oten am³⁰ tied ia wo otimor wong oa iyok amea agem? 1Co 7:16 1976

female+PROX.VOC how GPOS+2S.POS know COND 2S.DEP FAC+live SUC or no male+MED spouse+2S.POS

woman! how is your knowing if you will or will not save your husband?

616.

ōten aūrōr³⁰ tsitobo maneabin Gott mi ijob in ani 2Co 6:16

how GPOS+3D.POS similar house+CONS God & AB+post CONS spirit

how is their similarity house of God and post for the spirits/how are the house of God and idols similar?

617.

tin ia awe kor ngawe²⁴, ngaga awe jude ion, wo oreita meg iat deideiura
COND 2S.IND INTENS E+2S.IND TEMP+MED 2S.IND jew INDF 2S.DEP PROG dwell in+3S.POS manner+3P.POS
ngabuna heiden me teo⁸³ iat deideiura ngabuna juden, oten naga
E+ANIM.P+MED gentiles & only+NEG in+3S.POS manner+3P.POS E+ANIM.P+MED jews how directly
am³⁰ dogereiy wong ngabuna heiden, bwe re nim meg in eke ura
GPOS+2S.POS command+APPL SUC E+ANIM.P+MED gentiles for 3P.DEP MOD dwell COND make 3P.IND
juden? Ga 2:14 1976

jews

if you, since you are a Jew, are living in the manner of the gentiles and not in the manner of Jews, how is your commanding the gentiles that they should live to make themselves Jews?

618

bwe ñea eõ auwã etsin ñea o⁴¹ ogiten²⁸ ãt, õten an³⁰ auwã Gott
for E+MED NEG love sibling+3S.POS E+MED -- COMP see how GPOS+3S.POS love God
ñea e eitsiõk²⁸ ogin ãt 1John 4:20
E+MED --- PREI finish+CONS see
for the one who does not love his brother whom he has seen, how is the love of God whom he has not yet seen?

619.

tsin ie ãt an³⁰ ga bñriõũt etsin ñag eko²⁸ wõn imin mõ¹⁶
COND see GPOS3S.POS need innards+CONS sibling+3S.POS TEMP+ be.not RPOS+3S.POS AB+thing &
õõbõñ²⁸ bñriõũn a, õten an³⁰ mek an³⁰ auwã Gott ian ñei? 1John 3:17
FAC+cover innards+3S.POS to how GPOS+3S.POS dwell GPOS+3S.POS love God in E+3S.IND
If he seen the material needs of his brother who has nothing and makes his own heart covered over, how is the residing of the love of God in him?

620.

õten am³⁰ aia Bibel? TNR 30
how GPOS+2S.POS see Bible
how do you view the Bible?

621.

õten an³⁰ Bibel konan õmamo tsimorũm? TNR 30
how GPOS+3S.POS Bible able+CONS improve live+2S.POS
how is the Bible's ability to improve your life/ how can the Bible improve your life?

622.

õten am³⁰ aia ino ijamwan? TNR31
how GPOS+2S.POS see yonder future
how do you view the future?

623.

õten an³⁰ God konan iwid ñune eb⁴¹ enim anũñ mo? TNR31
how GPOS+3SPOS God able+CONS turn.back E+PROX AB+land 3S.DEP+MOD INTENS good
how can God change the world so that it should get better?

624.

ameta³³ agen me¹⁶ eita³⁶ agen õten am³⁰ konan ririñ deden
male+MED spouse+3S.POS & female+MED spouse+3S.POS how GPOS+2S.POS able+CONS do manners+3S.POS
ñea omo? TNR32
E+MED 3S.DEP+good
husband, wife – how can you do actions that are good?

625.

otten iedaän? NG26

how start+3S.GER
how is it begun?/how does it begin?

626.

otten oij'aän? NG29

how give+to+3S.GER
how has it been given to him?/how does he get it?

627.

ōten konaen ñane⁸ imin? John 3:9

how able+3S.GER E+PROX.P AB+thing
how can these things be?

14.2. 'oten' with Possessivized Noun.

628.

ōten nuawit¹¹ ake? 2Sa 1:4

how go+CONS AB+fight
how is the going of the battle?/how is the battle going?

629.

ōten³⁸ ebakin aeō³⁰ iqui ma¹⁶ aeō³⁰ dūra? Job13:23

how numerous+CONS GPOS+1S.POS AB+wrongs & GPOS+1S.POS sin
how is the number of my wrongs and my sins?

630.

ōten añōgōm itūrūm ñauwe²⁴? John 1:22

how word+2S.POS by+2S.POS E+2S.IND
how is your word by you?/what do you say about yourself?

631.

ōten aem ñauwe²⁴ bwe dōgin amea, ñag e²⁸ ead mem? John 9:17

how word+2S.POS E+2S.SIND for reason+3S.POS male+MED TEMP+ ---loosen eye+2S.POS
how is your word because of him since he opened your eyes?/what do you say about him since he opened your eyes?

632.

oten nuwawin an³⁰ timine men ngage? John 9:19 1976

how news+CONS GPOS+3S.POS exist eye+3S.POS TEMP+PROX
how is it concerning his having sight now? [Literally, how is it concerning its existing his eyes now?]

633.

ōten būriōūm Simon? Matt 17:25

how innards+2S.POS Simon
how are your feelings, Simon?/what do you think, Simon?

634.

ōten būriōūmiā bwe dōgin Kristo? Matt 22:42

how innards+2P.POS for reason+3S.POS Christ

how are your feelings about Christ?/what do you think about Christ?

14.3. 'ōten' in conjunction with other word classes.

635.

ōtēn ituga nābumine?

how above today

SN60 was für wetter heute? [what's the weather today?]

636.

uq ōtēn náue²⁴?

2S.DEP how E+2S,IND

SN60 wie geht es dir? [how are you?]

637.

ōtēn i Jāhōr?

how where Yangor

SN60 wie geht es in Jangor? [how are things in Yangor?]

638.

nan ōten bitune, ñag A iki eman? Lu 1:34

UNR how NEIII+PROX TEMP+ 1S.DEP not.know AB+male

how will this be, since I have not 'known' a man

14.4. 'ōten' with Perfective Aspect Suffix.

'ōten, ōten?' can be used in conjunction with the Perfective Aspect suffix '-en'. As with other question words, this seems to add an immediacy to the dialogue, and as with other question words, 'ōten, ōten' is denasalized. i.e.

ōten + -en > oteten

Examples:

639.

nan ōteten an³⁰ weijo monibain? Matt 12:26

UNR how+PERF GPOS+3S.POS stand rule+3S.POS

how will his kingdom have stood?

640.

A òteten aũ³⁰ man ñage, bwe waña²⁹ temoniba ejoridaniõn⁵⁰
 1S.DEP how+PERF GPOS+1S.POS wise TEMP+PROX for RPOS+1S.POS lord 3S.DEP+remove+1S.OBJ+PERF
 barũenebeõ n stuard? Lu 16:3
 office+1S.POS CONS steward
 how am I going to manage it now for my lord is already removing me from my office of steward

14.5. 'oten' followed by the Conditional Marker.

641.

Simon, oten ia wo kabei Matt 17:25 1976
 Simon how COND 2S.DEP think
 Simon, how is it when you think about it?/Simon, what do you think?

642.

oten ia mwa kabei Matt 18:12 1976
 how COND 2P.DEP think
 how is it when you think about it?/what do you think?

643.

oten naga ia enim eke ngain ? Lu 20:44 1976
 how directly COND 3S.DEP+MOD regard.as child+3S.POS
 how is it when he should be regarded as his son?

14.6. 'õten, oten' with the Aspect Markers.

When the 'oten?' question is associated with the aspect markers, 'oten?' follows the aspect markers:

Table 14. Constituents of 'oten' Question Clause incorporating aspect markers.

Function 1 Slot	Function 2 Slot	Function 3 Slot (optional)	Function 4 Slot	Function 5 Slot (optional)
Unrealized Aspect marker inan/nan Modal marker nim	Question Word <i>oten/õten</i>	Time Referencer	Possessivized Verb or Noun	Dependent Clause

Examples:

644.

mi¹⁶ nan^{10,28} ōten an³⁰ Pharaoh⁸⁵ kaiōt aeō...? Ex 6:12
& UNR how GPOS+3SPOS Pharaoh hear voice+1S.POS
and how will Pharaoh hear my voice...?

645.

nan ōten ama³⁰ ririñ berith a gamiā? Jos 9:7
UNR how GPOS+1S.EXC.POS do covenant to 2P.OBJ
how will our making a covenant with you be?/how will we make a covenant with you?

646.

nan ōten an³⁰ amune^{33,85} ōtsimor gada? 1Sa 10:27
UNR how GPOS+3SPOS male+PROX FAC+live 1P.INC+OBJ
how will this man's saving us be?/how will this man save us?

647.

nan ōten aeō³⁰ tata meō a Joab ñea edūm? 2Sa 2:22
UNR how GPOS+1SPOS lift.up eye+1S.POS to Joab E+MED sibling+2S.POS
it will be how my lifting up my face to Joab your brother?/how will I lift up my face to Joab your brother?

648.

nan ōten ada³⁰ weijo ñada²⁴? 2Ki 10:4
UNR how GPOS+1P.INC.POS stand E+1P.INC+IND
it will be how our standing?/how will we stand?

649.

nan ōten aeō³⁰ kona n ōnei aen ia aigetow mi¹⁶ ij²⁸ eñōg ñan eimwi²⁸
UNR how GPOS+1S.POS able CONS answer voice+3S.POS COND at.all & chose AB+word E+P+ right
mō^{16,22} kañaeot a³¹? Job 9:14
& argue to
it will be how my ability to answer his voice at all and choose correct words and argue with him?/how will I be able to answer his voice at all and choose correct words and argue with him?

650.

nan ōten aeō ōbebe būriōūm? Is 51:19
UNR how GPOS+1S.POS FAC+light innards+2S.POS
how will (it be) my comforting your soul?

651.

nan ōten an weijo Jakob? Am 7:2
UNR how GPOS.3S.POS stand Jacob
how will (it be) Jacob's standing?

652.

nan ōten amiā gōrō tsinit ekōm in Gehenna? Matt 23:33
UNR how GPOS+2P.POS run from+3S.POS AB+judge CONS Gehenna
how will your fleeing the judgment of Gehenna be?

653.

inan oten naga owongonen bita etar Matt 26:54 1976
UNR how directly fulfill+3S.GER NEIII+MED AB+write
how will the writings be fulfilled?

654.

inan oten naga amie tied wotow⁸⁶ ian memag mungana⁸

UNR how directly GPOS+2P.POS know SUC+DIR in+3S.POS all NEII+E+MED.P

engog in od ingin? Mark 4:13 1976

AB+word CONS allude

how will your successfully understanding all those illustrations/parables be?

655.

inan oten gonaen ngune, ngaga aiki emman ion? Lu 1:34 1976

UNR how able+3S.GER E+PROX TEMP+MED 1S.DEP+not.know AB+male INDF

how is this possible since I have not 'known' a man

656.

mi¹⁶ nan õten am kona n ùge a edũ...? Lu 6:42

& UNR how GPOS+2S.POS able CONS say to sibling+1S.POS

and how will it be possible to say to his brother...?

657.

nan õten an weijo monibain? Lu 11:18

UNR how GPOS+3S.POS stand rule+3S.POS

how will his kingdom stand?

658.

inan oten morin monibain? Lu 11:18 1976

UNR how live+CONS rule+3S.POS

how will his kingdom endure?

659.

tin ia ro¹⁶ oreita riring a ngoene³² marum mungane⁸,

COND 3P.DEP PROG do to E+cl27[6]+PROX active NEII+E+PROX.P

inan oten nuwawin ngoene³² medeto ? Lu 23:31 1976

UNR how news+CONS E+CL27[6]+PROX withered

If they are doing these things to this new growth vegetation (tree), how will it be concerning this withered vegetation (tree)?

660.

nan^{10,28} õten aeõ³⁰ kona n tsiet ñag eko²⁸ ion õwereriõ¹⁹? Ac 8:31

UNR how GPOS+1S.POS able CONS know TEMP+ be.not INDF learn+1S.OBJ

how will I be able to understand when there is no one to teach me?

661.

mi¹⁶ nan^{10,28} õten aũra³⁰ kona n emwemwin amea³³ ñea re¹⁶ eitsiõk tũebon?

& UNR how GPOS+3P.POS able CONS call+RED male+MED E+MED 3P.DEP PREI believe+COM

and how will they be able to call on the one whom they have not yet believed in?

Ro 10:14

662.

inan^{10,28} oten naga aura³⁰ emwemwin³⁸ egen amea³³ ngea r¹⁶ eo ekeiduwon on?

UNR how directly GPOS+3P.POS call+RED name+CONS male+MED E+MED 3P.DEP NEG trust COM

how will it be their calling on the name of that one, the one whom they have not put faith in?

Ro 10:14 1976

663.

inan^{10,28} oten aura³⁰ kaiyot ia¹³ ekeowet²⁸ amen⁴⁷ torer? Ro 10:14 1976

UNR how GPOS+3P.POS hear COND be.not+PERF male+CONS talk
how will their hearing be if there is no preacher?

664.

inan^{10,28} oten aura³⁰ torerwong ngaga eo oiyon ura¹⁹? Ro 10:15 1976

UNR how GPOS+3P.POS talk+SUC TEMP+MED NEG send 3P.OBJ
how will their successful preaching be if they have not been sent out

665.

tsin ia¹³ wo tetaro n õgageidawianaw ian anin,
COND 2S.DEP pray CONS bless in+3S.POS spirit+3S.POS

nan^{10,28} õten an³⁰ kona n ãge amen...? 1Co 14:16

UNR how GPOS+3S.POS able CONS say 'amen'
when you pray a blessing by his spirit, how will you be able to say 'amen'...?

666.

nan^{10,28} õten an³⁰ kona n moniba ea³¹ an³⁰ ecclesia Gott? 1Ti 3:5

UNR how GPOS+3S.POS able CONS rule to GPOS+3S.POS ecclesia God
how will he be able to take oversight over the ecclesia of God?

667.

tin ia¹³ engame ion³⁸ eo bet ranga wong ubwien okor,

COND AB+person INDF NEG also care SUC home+3S.POS INTENS

inan^{10,28} oten an³⁰ ranga wong bita⁷ an³⁰ ecclesia God? 1Ti 3:5 1976

UNR how GPOS+3S.POS care SUC NEIII+MED GPOS.3S.POS ecclesia God
If a man does not successfully care for his own home, how will his caring successfully for the ecclesia of God be?

668.

inan^{10,28} oten nuwawit⁴⁴ dogiura ngabuna⁸ r¹⁶ eo ekeiduwen on

UNR how news+CONS end+3P.POS E+ANM.P+MED 3P.DEP NEG trust COM

bita⁷ an³⁰ evangelium God? 1Pe 4:17 1976

NEIII+MED GPOS+3S.POS gospel/evangel God
how will it be concerning the end of those not believing in the gospel of God

669.

ngea eo auwe amea³³ edin, ngea men okor eet,

E+MED NEG love male+MED sibling+3S.POS E+MED eye+3S.POS INTENS see

inan^{10,28} oten an³⁰ awauwe God, ngea men eo eet? 1John 4:20 1976

UNR how GPOS+3S.POS love+RED God E+MED eye+3S.POS NEG see
the one who does not love his brother whom his eyes have seen, how will his loving God be, whom his eyes have not seen?

14.7. 'oten' with the Unrealized Aspect Marker – irregular pattern.

The following two examples do not follow the usual pattern:

670.

ōten am³⁰ nan ūge a³¹ edūm...? Matt 7:4

how GPOS+2S.POS UNR say to sibling+2S.POS
how will it be your saying to your brother...?

671.

ōten amiā³⁰ nan kona n tsiet eñōgen ōtsiñin memak? Mark 4:13

how GPOS+2P.POS UNR able CONS know word+CONS allude all
how will you be able to understand all the illustrations/parables?

14.8. 'oten' with Aspect Markers followed by the Conditional Marker.

Examples:

672.

nan ōten ia ama ñabūna ā^{26,28} āt iow ina Ge 18:29

UNR how COND forty E+ANIM.P+MED 3S.DEP see DIR there
how will it be if 40 (those ones that) are found there?/what if 40 people are found there?

673.

nan ōten ia ta¹⁶ aijumoe? Ge 18:30

UNR how COND only 30.ANIM+FV
how will it be if only 30 people?/what if only 30 people (are found)?

674.

nan ōten ia ta¹⁶ aruma? Ge 18:31

UNR how COND only 20.ANIM
how will it be if only 20 people?/what if only 20 people (are found)?

675.

nan ōten ia waea erak? Ge 18:32

UNR how COND ten+ANIM only...
how will it be if ten people only?/what if only ten people (are found)?

676.

nan ōten iō ōkeō²², ān⁴¹ ie¹⁶ edegeriō^{19,28} earuwei ean eb une Ge 24:5

UNR how COND 3S.DEP+resist AB+female COND follow+S.OBJ towards.speaker on+3S.POS land PROX
how will it be if she resists, the woman when she accompanies me into this land?/what if she resists, the woman, when she follows me onto this land?

677.

nan õten ia ãn⁴¹ eõ teñ edegeriõ¹⁹ Ge 24:39

UNR how COND AB+female NEG want follow+1S.OBJ

how will it be if the woman does not want to follow me?/what if the woman does not want to follow me?

678.

nan õten ia amwa ãt Ñait²⁰ eñame io¹⁶ orogaw ino e mek ñago? John 6:62

UNR how COND 2P.DEP see child+CONS AB+person COND 3S.DEP+go.up+DIR9 yonder 3S.DEP dwell TEMP+DIST

how will it be if you see the Son of Man when he ascends yonder where he previously resided?

14.9. 'oten' used in non-question clauses.

679.

aia minebena⁶⁴ eb⁴¹ bwõ¹⁶ õtet⁴⁴ deden Nu13:18

see NEI+CL10[15]+MED AB+land for

how manner+3S.POS

see the land, how it is

680.

bwe ã²⁶ õij eb⁴¹ bwõ¹⁶ õten Eze 21:13

for 3S.DEP test AB+land for how

for the earth has been tried as to how it is

681.

re¹⁶ epo añet⁴⁰ dañan Herodes bwe re nim kamararei bwõ¹⁶ õten

3P.DEP gather to+VNI+PERF companion+CONS Herod for 3P.DEP MOD think+APPL for how

aũra³⁰ kona n abi Mark 3:6

GPOS+3P.POS able CONS slay

the followers of Herod then got together in order to think out as to how are they going to kill him

682.

e nua me¹⁶ edorer a³¹ amebũna⁵⁶ priester õkaganado me monibain

3S.DEP go & 3S.DEP+talk to male+ANIM.P+MED priests 3S.DEP+important²² & rule+CONS

amen raña tempel, bwe¹⁶ e nim õten an³⁰ ijimeãn amea³³ ea³¹ ũra¹⁹ Lu 22:4

male+CONS oversee temple for 3S.DEP MOD how GPOS+3S.POS betray male+MED to 3P.OBJ

he went and spoke to the chief priests and the captains of the temple overseers as to how his betraying him to them should be

683.

atsin ean ñabũmina⁵⁴ ri¹⁶ tõi^{16,22} kamarareijien bwe¹⁶ enim õten

from+3S.POS on+3S.POS E+CL5[11]+MED 3P.DEP only+3S.DEP think+APPL+PERF for 3S.DEP+MOD how

aũrañ^{30,27} abi John 11:53

GPOS+3P.POS+VNI slay

from that day they thought about it as to how their killing him should be

684.

mwaim¹⁸ aia aeõ bwõ¹⁶ õten 1Co 10:15

2P.DEP+MOD see voice+1S.POS for how

see my word as to how it is

685.

amwaim¹⁸ õij gamiã¹⁹ bwõ¹⁶ õten 2Co 13:5

2P.DEP+MOD test 2P.OBJ for how

prove as to how you are

686.

eõij ñea temoniba eibibõki n ean bwõ¹⁶ õten Eph 5:10

3S.DEP+test E+MED lord 3S.DEP+rejoice CONS on+3S.DEP for how
he tests the thing the lord rejoices in as to how it is

687.

ñea õij bñriõũda bwõ¹⁶ õten 1Thes 2:4

E+MED test innards+1P.INC.POS for how
the one who tests our hearts as to how they are

688.

amwaim¹⁸ õij imin memak bwõ¹⁶ õten 1Thes 5:21

2P.DEP+MOD test AB+thing all for how
prove all things as to how they are

689.

oten onaniet ibiboki NB1

how find+3S.GER joy
how to find happiness

690.

eõ ta pan õten ijababaen Babylon me pan bet ijen inan ijababa TNR 30

NEG only speak how destroy+3S.GER Babylon & speak also who UNR destroy
it doesn't just tell of how the destruction of Babylon was but tells also who would destroy it

14.10. *otet deidein* – how is its manner, what manner of?

691.

ottet⁴⁴ deidein? NG65 what manner of?

692.

ottet⁴⁴ deidein amea? NG65

how manner+CONS male+MED
what manner of man is he?

693.

ottet⁴⁴ deidein bita⁷ eañamä? NG209

how manner+CONS NEIII+MED AB+person
what does this man look like?

694.

nan õtet⁴⁴ deden bita⁷ eoniñ mō¹⁶ õtet⁴⁴ deden an³⁰ makur? Judg 13:12

UNR how manner+CONS NEIII+MED AB+small & how manner+CONS GPOS+3.POS work
what manner of child will he be and what manner his works?

695.

ōtet⁴⁴ dedet²⁰ ewak ñea amwa wei ame³¹?

how manner+CONS AB+house E+MED 2P.DEP build to+1S.DAT
what manner of house are you building for me?

696.

ōtet⁴⁴ duwet [sic, dedet] eñō n ñnano? Mark 7:49

how manner+CONS place+1S.POS CONS rest
what kind of house are you building for me? and what kind of resting place for me?

697.

kamwen ia⁵¹ prophet ion bitune⁷ engame, me inan tied okor nuwawit²⁰ eitune³⁶

CF prophet INDF NEIII+PROX AB+person & UNR know INTENS news+CONS female+PROX

oreita towetowe, bwe eiy yegen me otet⁴⁴ deideit²⁰ eitune³⁶, ngana eiy

PROG touch+RED for 3S.IND who & how manner+CONS female+PROX E+MED.P 3S.IND

einumwet⁴⁴ dura kor ion Lu 7:39 1976

female+CONS sin INTENS INDF

had this man been a prophet he would have surely known concerning this woman who touched him as to who she is and what manner of woman she is, that she is a very sinful woman

698.

inan²⁸ òij an³⁰ makur eñame memak eow eat²⁰ ãe⁴¹ bwō¹⁶ ōtet⁴⁴ deden 1Co 3:13

UNR test GPOS+3S.POS work AB+person all DIR on+3S.POS AB+fire for how manner+3S.POS

every work of man will be tried by fire as to what manner it is

699.

edetsini⁸⁴, ōtet⁴⁴ dedemiã? 1Co 14:26

brother+RED+MUT how manner+2P.POS

how then is it, brothers?

700.

mō¹⁶ ōtet⁴⁴ dede⁶⁸ rabatara ia rō¹⁶ ōrre? 1Co 15:35

& how manner+CONS body+3P.POS COND 3S.DEP come

and what manner of body when they come (back)?

701.

enim oten naga deideimiengin²⁷ meg ngea ebum me amie marum ea God 2Pe 3:11 1976

3S.DEP+MOD how directly manner+2P.POS+VNI dwell E+MED 3S.DEP+holy & GPOS+2P.POS zeal to God

what manner of persons ought you to be in holiness and your zeal for God

14.11. otet duwen – what kind of (living thing)?

702.

ottet⁴⁴ tuwen? NG65

how is its flesh?, what kind of?

703.

ottet⁴⁴ tuwen bita⁷ iju wo gonaew ian am³⁰ aḥawar? NG65

how flesh+CONS NEIII+MED AB+fish 2S.DEP able+DIR in+3S.POS GPOS+2S.POS fish

what kind of fish was it you caught in your fishing?

704.

õtet⁴⁴ duwen ñea eñame oroga me¹⁶ ereij obwemiã 2Ki 1:7
how flesh+3S.POS E+MED AB+person 3S.DEP+ro.up & 3S.DEP+face front+2P.POS
what kind of man went up and faced you?

705.

nan õtet⁴⁴ deden oniñ ñune⁷ imûr? Lu1:66
UNR how flesh+CONS small E+PROX later
what kind of child will this be later?

14.12. otet eken – how more

706.

mi¹⁶ nan^{10,28} õtet²⁰ eken¹⁴ ia añ ñow Kegila me bo a³¹ wañara²⁹
& UNR how INDF+CL20[21] COND 1P.INC.DEP go.to Kegila &+3S.DEP array to RPOS+3P.POS
tar in ake dei⁵⁵ Philistia? 1Sa 23:3
rank CONS fight only+3S.IND Philistia
how more will it be if we go to Kegila and stand against the army of the Philistines?

707.

mi¹⁶ nan^{10,28} õtet²⁰ eken¹⁴ ia¹³ eñame ñabûn⁹ ebaka abi eñame
& UNR how INDF+CL20[21] COND AB+person E+ANIM.P+ 3S.DEP+bad slay AB+person
ñea omo eow anewak ũbwien ian wõn²⁹ bett? 2Sa 4:11
E+MED 3S.DEP+good DIR ADV+house home+3S.POS in+3S.POS RPOS+3S.POS bed
how more will it be if bad men slay a righteous man in his own house in his bed?

708.

õtet²⁰ eken¹⁴ ñag õ²² ũge, wo nim ugo me wo nan dereder? 2Ki 5:13
how INDF+CL20[21] TEMP+ 3S.DEP say 2S.DEP MOD bathe & 2S.DEP UNR clean
how more is it when he says, 'you must wash and you will be clean'?

709.

mi¹⁶ nan^{10,28} õtet²⁰ eken¹⁴ an³⁰ eõ dereder eñame ñea tőkör^{16,17}
& UNR how INDF+CL20[21] GPOS+3S.POS NEG clean AB+person E+MED only+INTENS
emwe irõñin? Job 25:6
AB+worm no.value
and how more will it be the uncleanness of a man who is just a worthless worm?

710.

inan õtet²⁰ eken¹⁴ eõ õtsimoren ũra¹⁹ ñūra^{19,24} Eze 14:21
UNR how INDF+CL20[21] NEG FAC+live+PERF 3P.OBJ E+3P.IND
how more will it be their not having being saved

711.

inan õtet²⁰ eken¹⁴ an³⁰ eko woun³⁸ ea³¹ emakur tsin ia¹³ ãe⁴¹ ogiten õn Eze 15:5
UNR how INDF+CL20[21] GPOS+3S.POS be.not value+3S.POS to AB+work COND AB+fire COMPL eat
how more will it be its being worthless for the work if fire had eaten it

712.

otet²⁰ eken¹⁴ wout engame ion³⁸ ea³¹ schafe ion? Matt 12:12 1976
how INDF+CL20[21] value+CONS AB+person INDF to to sheep INDF
how more the value of a man to a sheep?

713.

me inan otet eken¹⁴ amea Etongumie ngea meg ian oeron
& UNR how INDF+CL20[21] male+MED father+2P. E+MED dwell in+3S.POS cloud
la oiya ngabuna ro konga amea eanni ngea omo Lu 11:13 1976
COND give.to E+ANIM.P+MED 3P.DEP request.to male+MED AB+spirit E+MED 3S.DEP+good
how more will your Father who dwells in the heavens be when he gives those requesting the good spirit

**14.13. oten man – how the wisdom of...?, how its wisdom?, how is it managed?,
what is to be done (for a particular situation)?**

714.

w'otten man? NG65
how do you manage it?

715.

a nan otten man, naga a nüm mäg inno ean o ata? NG165
1S.DEP UNR how wise TEMP+MED 1S.DEP MOD dwell yonder on+3S.POS FV ten
how will I manage since I must be there at 10 o'clock? [Kayser: what must I do if I have to be there at ten o'clock?]

716.

A nan öte' manin Jesu, ñea Kristo egen? Matt 27:22
1S.DEP UNR how wise+CONS Jesus E+MED Christ name+3S.POS
how will I manage Jesus whose name is Christ?/ what shall I do with Jesus whose name is Christ?

717.

anan oten mwan amea Jesus ngea emwin²⁸ on egen bwe Christus? Matt 27:22 1976
1S.DEP+UNR how wise male+MED Jesus E+MED call COM name+3S.POS for Christ
how will I manage Jesus who they call by the name of Christ?/what will I do with Jesus who they call by the name of Christ?

718.

oten mwan Satan ia enim oiyot inna wong amea satan? Mark 3:23 1976
how wise Satan COND 3S.DEP+MOD send there SUC male+MED satan
how does Satan manage if he should send away successfully Satan?

719.

a nan oten mwan naga? Lu 20:13 1976
1S.DEP UNR how wise directly
how will I manage it?/what will I do?

720.

ang nan oten mwan, ngaga bita engame riring iwunder
1P.INC.DEP UNR how wise TEMP+MED NEIII+MED AB+person do AB+wunder
ngan³⁸ ebwak²⁸? John 11:47 1976
E+MED.P numerous
how will we manage it since the man performs many wonders?/what will we do since the man performs many wonders?

721.

nan õten ama kona n tsiet emedena? John 14:5

UNR how GPOS+1P.EXC.POS able CONS know AB+way
how will we manage to know the way?

722.

añ nan õten manin amerumene⁷³? Ac 4:16

1P.INC.DEP UNR how wise+CONS male+two+ANIM+PROX
how will we manage these two men/what will we do with these two men?

723.

ri nan oten mwan ia re nim ekeiduwon on amea ngea re etiok kaiyot

3P.DEP UNR how wise+3S.POS COND 3P.DEP MOD trust COM male+MED E+MED 3P.DEP PREIN hear

pwanen angogen? Ro 10:14 1976

speak+3S.GER word+3S.POS

how will they manage if they should put faith in him, whom they have not yet heard being spoken about?

14.14. oten rokwin, õten araquin - how long

724.

otten roquit dae NG192

how long+CONS time
how long (time)

725.

õten araquin an amune ekei ime ea gada? Ex 10:7

how long+CONS GPOS+3S.POS male+PROX make+3S.INS AB+snare to 1P.INC.OBJ
how long this man's being a snare to us be?

726.

õten araquin amiã mek inimagen aro ekamarar? 1Ki 18:21

how long+CONS GPOS+2P.POS dwell among+3S.POS two AB+think
how long your being between two thoughts be?

727.

inan oten rokwin aeo tuk meg tangumie? Mark 9:19[18] 1976

UNR how long+CONS GPOS+1S.POS still dwell by+2P.POS
how long will my remaining with you be?

728.

oten rokwin aeo yen burio ea kamie? Mark 9:19[18] 1976

how long+CONS GPOS+1S.POS press innards+1S.POS to 2P.OBJ
how long my putting up with you be?

729.

oten rokwin bita⁷ edae ngaga bitune⁷ ebowong? Mark 9:21[20] 1976

how long+CONS NEIII+MED AB+time TEMP+MED NEIII+PROX meet.up
how long the time since this came upon him?/how long has he been suffering this?

730.

ōten araquin aeō mek itūrimiā mi¹⁶ ijenen būriō a gamiā?? Lu 9:41

how long+CONS GPOS+1S.POS dwell by+2P.POS & press+3S.GER innards+1S.POS to 2P.OBJ
how long my remaining with you and my putting up with you be?

731.

inan oten okwin [sic: rokwin] aeo tuk meg tangumie me

UNR how long+CONS GPOS+1S.POS still dwell by+2P.POS &

aeo yen burio ea kamie? Lu 9:41 1976

GPOS+1S.POS press innards+1S.POS to 2P.OBJ

how long will my remaining with you and my putting up with you be?

732.

nan ōten araquin am mamanei gama? John 10:24

UNR how long+CONS GPOS+2S.POS doubt+APPL 1P.EXC.OBJ

how long will your making us doubt be?

733.

inan yuw oten arakwim in omwarar kama? John 10:24 1976

UNR more how long+2S.POS CONS suspense 1P.EXC.OBJ

how much your prolonging keeping us in suspense be?

734.

ōten araquin am eō mwit aňōg, ma¹⁶ am eō pūmwē arama ea ūra

how long+CONS GPOS+2S.POS NEG separate word & GPOS+2S.POS NEG pay blood+1P.EXC.POS to 3P.OBJ

ňabūna re mek eat eb⁴¹? Re 6:10

E+ANIM.P+MED 3P.DEP dwell on+3S.POS AB+land

how long your not judging and your not repaying our blood from those dwelling on earth be?

735.

inan oten yuw rokwin am eo mwid angog, me am eo oni pumwen arat

UNR how more long+CONS GPOS+2S.POS NEG separate word & GPOS+2S.POS NEG seek payment blood+CONS

tuwema eow turin ngabuna re meg eat eb? Re 6:10 1976

flesh+1P.EXC.POS DIR by+3S.POS E+ANIM.P+MED 3P.DEP dwell on+3S.POS AB+land

how much longer will your not judging and your not repaying our body-blood by those dwelling on earth be?

14.15. 'oten' in exclamations.

736.

mi¹⁶ nan¹⁰ ōtet²⁰ eket^{14,20} ewak ñun A ogiten wei ! 2Chr 6:18

& UNR how INDF+21[20] AB+house E+ 1S.DEP COMPL build

and how much more will the house that I have built!

737.

ōten ackōrit[sic] eňōg ñan eimwirara²⁸! Job 6:25

how INTENS AB+word E+P+ right+SUP

how forcible are words of uprightness!

738.

ōtet²⁰ eken¹⁴ ñaben an eō dereder? Job 15:16

how INDF+CL20[21] elder+CONS GPOS+3S.POS NEG clean

how more the man of impurity!

739.

nan ōten ie¹⁶ eagada gaiūra ian aiquen sekunde! Ps 73:19

UNR how COND reach woe+3P.POS in+3S.POS one second
how their woe will come upon them in one second!

740.

ōten aeō añañōt²⁰ ekereri me an būriō miowi eōrōwe Pr 5:12

how GPOS+1S.POS hate+COM AB+CAUS+learn & GPOS+3S.POS innards+1S.POS fear AB+reproof
how my hatred of instruction and my heart despising reproof is!

741.

inan oten naga ouwakin bita⁷ iturugago okor! Matt 6:23 1976

UNR how directly great+CONS NEIII+MED AB+dark+SUP INTENS
how great will be that darkness!

742.

ōten akebin an³⁸ ebak emit duwen Gott ma¹⁶ an man,

how deep+CONS GPOS+3S.POS numerous riches+CONS flesh+CONS God & GPOS+3S.POS wise

ma¹⁶ an ititsiet! Ro11:33

& GPOS+3S.POS know+RED

how the depth of the many riches of God and his wisdom and his understanding!

14.16. ‘otuwen?’

A variant, ‘otuwen?’, is found in more recent printed works.

Examples:

743.

otuwen am gonan onani eken Gott tengeiy NB1

how GPOS+2S.POS able+CONS seek what God want+APP
how you can find out what God wants [from a person]

744.

inan otuwen an riring ngune? NB1

UNR how GPOS+3S.POS do E+PROX
How will he do this ?

745.

otuwen an Kristian aea iquiy? NB1

how GPOS+3S.POS Christian see AB+decdeit
how should a Christian view lying?

746.

otuwen deidein ata aea itsimor? NB1

how manner+3S.POS 1P.INC.IND see AB+live
how should we view life?

747.

otuwen ata nim arowonga imin ngan eo mo NB1

how 1P.INC.IND MOD meet.up.to AB+thing E+MED.P.+ NEG good
how we should deal with problems

748.

otuwen³⁸ earit itueb me egade ngan opwer? NB1

how sort+CONS AB+believe & AB+custom E+P+ wrong
what kind of beliefs and customs are wrong?

749.

otuwen gaganadon tsinia enim oeibiboki Gott? NB1

how important+3S.POS COND 3S.DEP+MOD FAC+rejoice God
how important is it to please God?

750.

otuwen am gonan onani eken Gott tengeiy NB1

how GPOS+2S.POS able+CPNS seek what God want+APPL
how you can find out what God requires of a person

751.

otuwen am riring mo am totowuw ea Gott? NB1

how GPOS+2S.POS do & GPOS+2S.POS give+2S.OBJ to God
how do you do it and give yourself (dedicate yourself) to God?

752.

ōtuwet itsimor ngago ian paradis? NB2

how AB+life TEMP+DIST in+3S.POS paradise
how was life before in paradise?

15. Quantitative Question Word, 'HOW MANY?'

ãgen

egen

When used in conjunction with a word not associated with a classifier, the Quantitative Question Word (or Quantum Interrogative Adverb) appears on its own.

Examples:

753.

egän ñabuna eoniñ ubuiöm? NG216

how.many E+ANIM.P+MED AB+small home+2S.POS

how many (are) those children (at) your home? [Literally, how many those children your home]

754.

ãgen brot itũrimiã ? Matt 15:34

how.many bread by+2P.POS

how many loaves do you have?

755.

egen mungan⁸ brot turumie? Matt 15:34 1976

how.many NEII+E+P+ bread by+2P.POS

how many loaves do you have?

756.

ãgen atebit ebwer ñan amwa òebwepojida? Matt 16:10

how.many number+CONS AB+basket E+P+ 2P.DEP FAC+gather.up+RED

how many the number of baskets that you gathered up?

15.1. Quantitative Question Word + Perfective Aspect Suffix.

The Quantitative Question Word can be modified with the Perfective Aspect Suffix *-en*, adding immediacy to the dialogue. As with other question words ending in *-n*, it undergoes denasalization, i.e.

egen + -en > egeten

Example:

757.

ãgeten am obweni n ãñab? Ge 44:8

how.many+PERF GPOS+2S.POS year CONS old

how old are you? [how many your years of maturity?

15.2. Quantitative Question Word with words assigned to a Classifier.

When the Quantitative Question Word is used in conjunction with a word assigned to a classifier, it is introduced by a Numeral Particle associated with the classifier concerned.

15.3 Numeral Particle.

The Numeral Particle is formed thus:

a- + classifier + -n

As the final *'-n'* of the Distributive Classificatory Numeral Particle is followed by the high vowel of *'ãgen, egen'*, denasalization occurs, so that all the Classificatory Numeral Particles end in *'-t'*

If the Perfective Aspect Suffix is part of the phrase, the Perfective Aspect Suffix is attached to the Numeral Particle.

A full list of these Numeral Particles used in conjunction with the classifiers is give in Kayser's *Nauru Grammar* at page 76, and is reproduced below. The Classifier numbers seen on the far left-hand are Kayser's classifier numbers, which have been re-numbered in my studies on a mainly alphabetic principal. For an equivalency table, see below.

Table 15. Classifier Number Equivalency Table Kayser and Williams.

K	3	4	5	6	7	8	9	1	1	1	1	1	1	1	1	1	1	2	2	2	2	2	2	2	2
W	3	2	1	2	1	3	3	0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7
K	0	1	2	7	1	3	3	4	5	1	1	1	1	1	1	1	1	2	2	2	3	4	5	6	7
W	9	0	1	2	3	4	5	6	7	8	9	-	-	-	-	-	-	-	-	-	-	-	-	-	-
K	3	2	2	6	3	8	1	1	2	1	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-
W	2	9	5	4	4	7	9	8	6	6	6	-	-	-	-	-	-	-	-	-	-	-	-	-	-

Table 16. Listing of Numeral Particles according to Classifier (Kayser NG76).

3.	ra	arat egan?	how many flat objects.
4.	mae	amæet egän?	how many lengthy objects?
5.	eo	seot egän?	" " trough shaped objects
6.	od	amät egän?	" " plants.
7.	ei ji	aeijit egän?	" " words?
8.	bä	abät egän?	" " coconut leaves.
9.	wä	awät egän?	" " sinews, bands etc?
10.	böge	aböget egän?	" " ponds, pools etc?
11.	bumi	abumit egän?	" " nights?
12.	ga	agat egän?	" " passages for canoes?
13.	ime	aimet egän?	" " protecting coverings?
14.	iwe	aiwet egän?	" " hairs, feathers etc?
15.	äbe	aäbet egän?	" " blocks of land?
16.	æ	aaet egän?	" " flat and flexible objects?
17.	bano	abanot egän?	" " longish stiff parts of an object ?
18.	buäti	abuätit egän?	" " long flexible objects
19.	muäti	amuätit egän?	" " " " "
20.	ea	aat egän?	" " quarters of fish.
21.	kä	akät egän?	" " small parts off a thin
22.	marl	amarit egän?	" " larger pieces of a thing?
23.	wori	aworit egän?	" " times?
24.	ga	agat egän?	" " bundles of coconut shells?
25.	magä	amagät egän?	" " groups?
26.	muö	amuöt egän?	" " clusters of fruit?
27.	nä	anät egän?	" " kinds?
28.	rä	arat egän?	" " rows?
29.	tete	atetet egän?	" " layers, generations?
30.	powl	apowit egän?	" " heaps?
31.	mueiji	amueijit egän?	" " excrements?
32.	buera	abuaret egän?	" " basketfuls?
33.	wime	awimet egän?	" " fishbasketfuls?
34.	dume	adumet egän?	" " packets?
35.	inh	ainät egän?	" " leaf bag fuls?
36.	iwi	aiwit egän?	" " netfuls?
37.	peni	apanit egän?	" " hollowfuls?
38.	ini	ainit egän?	" " coconut-fibre-wrapping-fuls?
39.	wuri	awurit egän?	" " coconut shellfuls?

15.4. Examples of the Quantitative Question Word with words assigned to a Classifier.

758.

arat⁸⁷ egät itüber ma [sic; mwa] örean? NG75

NP+CL30[3] how.many AB+mat 2P.DEP bring
how many mats are you bringing?

759.

inan abuätit^{20,88} egän i'e nüm ewuina? NG75

UNR NP+CL7[18/19] how.many COND+3S.DEP MOD suffice
how many (lengths of string, previously referred to) are needed to suffice [how many will long, flexible objects will (be needed) when it should suffice?]

760.

arat^{20,87} egän muñana⁸ itüber ubwiöm? NG216

NP+CL30[3] how.many NEII+E+MED.P AB+mat home+2S.POS
how many mats have you at home? [Literally, how many those mats (at) your home?]

761.

abät^{20,89} egän muñana⁸ ebäni ubwiöm? NG216

NP+CL3[8] how.many NEII+E+MED.P AB+coconut.fronde home+2S.POS
how many coconut fronds have you at home? [Literally, how many those coconut fronds (at) your home?]

762.

abümit^{20,90} egän an büm bitune aragüm? NG218

NP+CL5[11] how.many GPOS+3.POS day NEII+PROX sicl+2S.POS
how many days have you been sick ? [how many days your days (of) this sickness of yours?]

763.

iju abümit^{20,90} ägen būmin tsimorū? 2Sa 19:34

more NP+CL5[11] how.many day+CONS live+1S.POS
how much longer will I live? /how many days more my days of life?

764.

awōritet^{20,91} ägen aeō pan aw bwe wo nim schwōr bwe wo nim eō ōrai

NP+CL35[23] how.many GPOS+1SPOS speak to+2S.OBJ for 2S.DEP MOD swear for 2S.DEP MOD NEG cast
eñōg ejin⁹² bwi¹⁶ ta¹⁷ iduwen ian³⁸ egen Jehova? 1Ki 22:16
AB+word INDF+CL11[7] for only AB+true in3S.POS name+CONS Jehovah
how many times already [how often] my commanding you that you should swear that you must not utter a single word but the truth in the name of Jehovah

765.

awōritet^{20,91} ägen abien wañara lampe ñabūna re baka Job 21:17

NP+CL35[23] how.many die+3S.GER RPOS+3P.POS lamp E+ANIM.P+MED 3P.DEP bad
how many times already [how often] is the lamp of the wicked extinguished?

766.

awōritet^{20,91} ägen an Gott dūbañai a ūra eroe eow ian

NP+CL35[23]+PERF how.many GPOS+3S.POS God share.out to 3P.OBJ AB+heavy DIR in+3S.POS
an egirow? Job 21:17
GPOS+3S.POS anger
how many times already [how often] (is) God's sharing out to them distresses in his anger?

767.

abweret^{20,79} egen mwa oepwoiy? Matt 16:10[9] 1976

NP+CL6[32] how.many 2P.DEF FAC+gather+APPL
how many baskets-ful you gathered?

768.

awōrit^{20,91} āgen an dūra edũ ame ñan A nimō ead? Matt 18:21

NP+CL35[23] how.many GPOS+3S.POS sin sibling+1S.POS to+1S.DAT E+P+ 1S.DEF MOD loosen
how many times [how often] my brother's sins against me that I must forgive?

769.

enim aworit^{20,91} egen aeo eaead an dura amea edu

3S.DEF+MOD NP+CL35[23] how.many G.POS+1S.POS loosen+RED GPOS+3S.POS sin male+MED sibling+1S.POS

ngaga okaduraiyo? Matt 18:21 1976

TEMP+MED 3S.DEF+CAUS+sin+APPL+1S.OBJ

how many times [how often] should be my forgiving the sins of my brother when he sins against me?

770.

abweret^{20,92} āget iquiquin ñag amwa òebwepojida? Mark 8:19

NP+CL6[32] how.many remainder TEMP+ 2S.DEF FAC+gather.up+RED
how many baskets-ful of fragments when you gathered it up?

771.

abweret^{20,92} egen numwinumwit imin mwa eiruepwoiy wong? Mark 8:19 1976

NP+CL6[32] how.many fragment+CONS AB+thing 2P.DEF gather.up SUCC
how many baskets-ful of fragments you successfully gathered?

772.

abūmit^{20,90} āgen aeō būm in mek itūrimiā? Mark 9:19

NP+CL5[11] how.many GPOS+1S.POS day CONS dwell by+2P.POS
how many my days of being with you?/ how long have I been with you

16. Distributive Quantitative Question Word – HOW MANY EACH?

kategen.

The Quantitative Question Word can also be used in a distributive sense, i.e. 'how many each...?'.

Nauruan, like (among others) Marshallese and Kiribati, already used the Causative Prefix 'ka-' to form distributive numerals.

As with the distributive numeral set (see "Nauruan Numeral System" www.academia.edu), the Causative Prefix 'ka-' has undergone a morphological change to 'kat-'.

This could be explained by the presence of an epenthetic '-n' in an earlier stage of Nauruan, which then underwent denasalization at a later stage in the language history, in accordance with the Nauruan morphological process of final '-n' undergoing denasalization before (stressed) high vowels.

Another suggestion is that this epenthetic '-n' had, in fact, a grammatical function (the construct particle ?) which similarly underwent denasalization at a later stage of Nauruan.

i.e.

ka- + -n + high vowel > kat-

ka- + -n + egen > kategen

So, the base form of the Distributive Quantitative Question Word is 'kategen'.

It is used in conjunction with words not assigned to a classifier.

It is usually treated as a verb requiring the dependent personal pronouns in constructing a sentence. When used in conjunction with the dependent person pronouns it can be viewed as a verb meaning '(effect the distribution of) how many each (of object not assigned to a classifier)'.

Example:

773.

ma [sic; mwa] kategän ian amie mogur? NG216

2S.DEP CAUS+how.many in+3S.POS GPOS+2P.POS work

you (are) how many each in your work? [Literally, you effect distribution of how many each in your work]

[Kayser's rendition of this sentence is: 'you are how many at work?']

16.1. Distributive Quantitative Question Word - Reduplicated Forms.

It appears that the reduplicated forms were of low frequency. In Kayser's *Nauru Grammar*, some indication is given that the reduplicated forms were used where the number of recipients and/or actors was large; as to the nuances (if any) of the partly labialized and fully labialized forms, no information is to hand.

For ease of reference, the forms (simple and reduplicated) given by Kayser in his *Nauru Grammar* – pages 163,164 - have been re-analyzed and each variant has been given a form number (See also "Nauruan Numeral System", section 17.2).

Form 1, causative prefix
kat- is the variant of *ka-*

Form 2, reduplication of form 1
> *katakāt-*

Form 3, triplication of form 1.
Not present

Form 4, partially labialized form of the causative prefix
> *quat-*

Form 5, reduplication of form 4.
> *quataquat-*

Form 6, triplication of form 4.
Not present

Form 7, fully labialized form of the causative prefix
> *wat-*

Form 8, reduplication of form 7.
> *watawat-*

Form 9, triplication of form 7.
Not present

Table 17. Reduplicated Forms of Distributive Quantitative Question Word (after Kayser NG163,164).

Form 1 Base form	Form 2 Reduplicated Form 1	Form 3 Triplicated Form 1	Form 4 Partially Labialized form	Form 5 Reduplicated Form 4	Form 6 Triplicated Form 4	Form 7 Fully Labialized form	Form 8 Reduplicated Form 7	Form 9 Triplicated Form 7
kategän	katakategän	Not present	quategän	quataquategän	Not present	wategän	watawategän	Not present

16.2. Distributive use of the Quantitative Question Word with words assigned to a Classifier.

When the question ‘how many each?’ relates to an object assigned to a classifier, a different strategy is used.

The Quantitative Question Word ‘*ägen, egen*’ is preceded by a Distributive Classificatory Numeral Particle.

16.2.1. Distributive Classificatory Numeral Particle.

The form ‘*kat-*’ has spread by analogy to all other forms.

The Distributive Classificatory Numeral Particle is formed thus:

kat- + classifier + -n

As the final ‘*-n*’ of the Distributive Classificatory Numeral Particle is followed by the high vowel of ‘*ägen, egen*’, denasalization occurs, so that all the Distributive Classificatory Numeral Particles end in ‘*-t*’

The resultant compound word - Distributive Classificatory Numeral Particle + Quantitative Question Word - is usually treated as a verb requiring the dependent personal pronouns in constructing a sentence. When used in conjunction with the dependent person pronouns it can be viewed as a verb meaning ‘(effect the distribution of) how many each of object assigned to classifier X’.

Their occurrence in the recorded literature is rare.

For ease of reference, the forms (simple and reduplicated) given by Kayser in his *Nauru Grammar* – pages 163,164 - have been re-analyzed and each variant has been given a form number (see above; see also “Nauruan Numeral System”).

Table 18. Distributive Classificatory Numeral Particle (after Kayser NG163,164)

Classifier No. [Kayser's No.]	Form 1 Base form	Form 2 Reduplicated Form 1	Form 4 Partially Labialized form	Form 5 Reduplicated Form 4	Form 7 Fully Labialized form	Form 8 Reduplicated Form 7
1 [16] ae [ajæ]	kateae	katakateae	quateae	quaquateae	wateae	watawateae
2 [17] baŋo [bɔŋo]	katebaŋot	katakatebaŋot	quatebaŋot	quaquatebaŋot	watebaŋot	watawatebaŋot
3 [8] bā [be]	katebāt	katakatebāt	quatebāt	quaquatebāt	watebāt	watawatebāt
4 [10] bōg [bjæg]	katebōget	katakatebōget	quatebōget	quaquatebōget	watebōget	watawatebōget
5 [11] būm [bɪm]	katebūmit	katakatebūmit	quatebūmit	quaquatebūmit	watebūmit	watawatebūmit
6 [32] buere [bwere]	katebueret	katakatebueret	quatebueret	quaquatebueret	watebueret	watawatebueret
7 [19/18] bueti/mueti [bweitsi~bwei3i/ mweitsi~mwei3i]	katebuetit/ katemuetit	katakatebuetit/ katakatemuetit	quatebuetit/ quatemuetit	quaquatebuetit/ quaquatemuetit	watebuetit/ watemuetit	watawatebuetit/ watawatemuetit
8 [34] dume [duume]	katidumet	katakatidumet	quatidumet	quaquatidumet	watidumet	watawatidumet
9 [20] ea [ejæ]	kateat	katakateat	quateat	quaquateat	wateat	watawateat
10 [15] āb [eb]	kataābet	katakataābet	quataābet	quaquataābet	wataābet	watawataābet
11 [7] eiji [e3i]	kateijit	katakateijit	quateijit	quaquateijit	wateijit	watawateijit
12 [5] eo [ejo]	kateot	katakateot	quateot	quaquateot	wateot	watawateot
13 [12] ga [gɔ]	kategat	katakategat	quategat	quaquategat	wategat	watawategat
14 [24] ga [gæ]	kategat	katakategat	quategat	quaquategat	wategat	watawategat
15 [13] ime [ime]	katimet	katakatimet	quatimet	quaquatimet	watimet	watawatimet
16 [38] in [jiin]	katinit	katakatininit	quatininit	quaquatininit	watininit	watawatinit
17 [35] inā [iine]	katināt	katakatināt	quatināt	quaquatināt	watināt	watawatināt
18 [14] ire [ire]	katiret	katakatiret	quatiret	quaquatiret	watiret	watawatiret
19 [36] iw [iw]	katiwit	katakatiwit	quatiwit	quaquatiwit	watiwit	watawatiwit
20 [21] kā [ke]	katekāt	katakatekāt	quatekāt	quaquatekāt	watekāt	watawatekāt
21 [4] ma [mjaɪ]	katemaet	katakatemaet	quatemae	quaquatemae	watemaet	watawatemaet
22 [25] magā [mage]	katemagāt	katakatemagāt	quatemagāt	quaquatemagāt	watemagāt	watawatemagāt
23 [22] mari [mwarhi]	katemarit	katakatemarit	quatemarit	quaquatemarit	watemarit	watawatemarit
24 [26] muō [mwa]	katemuōt	katakatemuōt	quatemuōt	quaquatemuōt	watemuōt	watawatemuōt
25 [31] muijij [mwei3i]	katemuiejit	katakatemueijit	quatemueijit	quaquatemueijit	watemueijit	watawatemuiejit
26 [27] nā [ne]	katenāt	katakatenāt	quatenāt	quaquatenāt	watenāt	watawatenāt
27 [6] oā [owe]	katoāt	katakatoāt	quatoāt	quaquatoāt	watoāt	watawatoāt
28 [37] pañ [paŋ]	katapañit	katakatapañit	quatapañit	quaquatapañit	watapañit	watawatapañit
29 [30] powi [powi]	katepowit	katakatepowit	quatepowit	quaquatepowit	watepowit	watawatepowit
30 [3] ra [rhæ]	katarat	katakatarat	quatarat	quaquatarat	watarat	watawatarat
31 [28] rā [rre]	katerāt	katakaterāt	quaterāt	quaquaterāt	waterāt	watawaterāt
32 [29] tete [rere]	katetetet	katakatetetet	quatetetet	quaquatetetet	watetetet	watawatetetet
33 [9] wā [wa]	katewat	katakatewat	quatewat	quaquatewat	watewat	watawatewat
34 [33] wime [wime]	katuwimet	katakatuwimet	quatuwimet	quaquatuwimet	watuwimet	watawatuwimet
35 [23] wōri [wɔri]	katuwōrit	katakatuwōrit	quatuwōrit	quaquatuwōrit	watuwōrit	watawatuwōrit
36 [39] wūr [wir]	katuwūrit	katakatuwūrit	quatuwūrit	quaquatuwūrit	watuwūrit	watawatuwūrit

Examples:

774.

ma [sic; mwa] katarat^{20,93} egän? NG163

2P.DEP CAUS+CL30[3] how.many

you (have) how many objects presenting a flat surface (such as mats) each? [Kayser's rendering of this sentence is: 'how many mats each have you?']

775.

katebuätit^{20,94} egät¹¹ anakäba inan örean²⁸? NG163

CAUS+CL7[18/19] how.many AB+coir.string UNR bring

how many lengths of coconut fibre string will be brought? [Kayser's rendering of this sentence is: 'how many lengths of coconut fibre string shall each of us bring?']

776.

ma [sic; mwa] katarat^{20,93} egät itüber ma [sic; mwa] äe? NG216

2P.DEP CAUS+CL30[3] how.many AB+mat 2P.DEP braid

how many mats each have you plaited? [Kayser's rendition of this sentence is: 'how many mats has each one of you plaited?']

777.

ma[sic; mwa] katebümit^{20,95} egän amiä büm in mogur NG218

2P.DEP CAUS+CL5[11] how.many GPOS+2P.POS day CONS work

you (have) how many days each your days at work? [Kayser's rendition of this sentence is: 'how many days had each of you been working?']

16.2.2. Reduplicated forms of the Distributive Classificatory Numeral Particle.

It appears that the reduplicated forms were of low frequency. In Kayser's *Nauru Grammar*, some indication is given that the reduplicated forms were used where the number of recipients and or actors and or objects was large; as to the nuances (if any) of the partly labialized and fully labialized form, no information is to hand.

The example Kayser gives regarding the use of the reduplicated form where the number of recipients and/or actors/objects was large, is as follows:

778.

katebümit^{20,95} egän? NG185

CAUS+CL5[11] how.many
how many nights each (the few involved)?

as against:

779.

katakatebümit^{20,96} egän? NG185

CAUS+CL5[11]+RED how.many
how many nights each (the many involved)?

An example from Kayser's *Nauru Grammar* does not seem to fit this or his analysis, i.e.

780.

ma [sic; mwa] katakategät^{20,97} ebäni ma [sic; mwa] gata? NG216

2P.DEP CAUS+how.many+RED AB+coconut.fronde 2P.DEP burn
you how many each coconut fronds you burn up?

[Kayser's rendition of this sentence is: 'how many coconut leaves has each of you burnt?']

'*katakategän*' appears to be the reduplicated form of '*kategän*', 'how many each?', used with a noun not assigned to a classifier. However, '*ebäni*', '*coconut palm frond*', is assigned to Classifier 3 [Kayser's number 8], so that the expected form would be

katakatebät egän

hence, in Example 780, '*katakatebät egät ebäni mwa gata?*' would be the expected form.

17. SUGGESTIVE QUESTION WORD

et

ed

‘et, ed’ is a root with a range of meanings, and seems to act as a suggestive verb and as a suggestive question word.

Nathan (1973.1.32,33) records this word as eet [e:t] and suggest that it may have a subtle nuance:

“The last way to form a polar question is with the particle eet. I am unable at this point to describe its function exactly, but it seems to be more polite than the other method. As in English, a question using this particle may be interpreted as a polite suggestion:

eet jo wo nimw megoda – would you mind sitting down?

eet jo wo jeji eán aado jibwumw – how about eating at 9 p.m.?

In these examples the particle is followed by jo ‘if’. It may also be used alone, giving a meaning apparently synonymous with the other questions.”

The examples of ‘et, ed’ from earlier written sources are scarce:

781.

mi¹⁶ nan^{10,38} et ia etõñũ ògagamõ Ge 27:12
& UNR suggestive COND father+1S.POS feel+1S.OBJ
and what might happen if my father feels me?

782.

amwa nan^{10,38} et eat²⁰ ibũm in òeõgida gain me eat²⁰ egadaqua
2P.DEP UNR suggestive on+3S.POS AB+day CONS set woe+S.POS & on+3S.POS AB+devastate
ñea nan^{10,28} òrre atsin ogoeow? Is 10:3
E+MED UNR come from+3S.POS far
what might you do on the day of woe and desolation which will come from afar?

783.

anan^{10,38} eden naga, ngaga amea ngabo otiniono
1S.DEP+UNR suggestive+PERF directly TEMP+MED male+MED master+1S.POS remove+COM+1S.OBJ

aeo ranga? Lu 16:3 1976

GPOS.1S.POS keep
what might I do since my lord has taken away from me my stewardship?

784.

enim eden naga ian murene⁹⁸ eare⁴¹ ouge Lu 20:17 1976
3S.DEP+MOD suggestive+PERF directly in+3S.POS NEII+CL31[28]+PROX AB+write 3S.DEP+say
what might the passage of scripture be saying?

785.

inan^{10,28,38} ed amune ? John 21:21 1976

UNR suggestive male+PROX
what might this man (do)?

786.

eden ngaga ia inon³⁸ eara³⁹ re¹⁶ eo ekeiduwen mineiyina⁴²? Ro 3:3 1976

suggestive TEMP+MED COND others on+3P.POS 3P.DEP NEG trust NEI+CL11[7]+MED
what might be at that time if some among them are without faith in that word?

787.

eden naga? Ro 3:9; Ro 11:7 1976

suggestive+PERF directly
what might (be done)?

788.

inan^{10,28,38} eden naga? 1Co 14:15 1976

UNR suggestive+PERF directly
what might be done?

789.

mwa eden ngaga[sic; naga]? 1Co 14:26 1976

2P.DEP suggestive+PERF directly
what might you (do)?

790.

ri¹⁶ nan^{10,38} eden naga ngabuna re taufe bwe dogin ngabuna re man,
3P.DEP UNR suggestive+PERF directly E+ANIM.P+MED 3P.DEP baptize for reason+3S.POS E+ANIM.P+MED 3P.DEP die+PERF
ia re¹⁶ eo okor rida ngabuna re man ? 1Co 15:29 1976

COND 3P.DEP NEG INTENS rise E+ANIM.P+MED 3P.DEP die+PERF
what might those baptized on account of those who have died do, if those who have died do not rise up?

791.

inan^{10,28,38} eden naga an mameg wotow⁸⁶ ian amea³³ bita⁷

UNR suggestive+PERF directly GPOS+3S.POS dwell+RED SUCC+DIR in+3S.POS male+MED NEIII+MED

an auwe God? 1John 3:17 1976

GPOS+3S.POS love God
what might be the case with the continued residing in that man (of) God's love?

792.

ngagan, ed ia wo kamarareiy emwi ia enim ouwenot²⁰ ekaibar

therefore suggestive COND 2S.DEP think+appl right COND 3S.DEP+MOD use+COM AB+cross

iat²⁰ etaramawir? NB1

in+3S.POS AB+worship
therefore, might you think it right if the cross is used in worship?

It is also recorded in a declamatory statement:

793.

eden naga ! Lu 12:54 1978

suggestive+PERF directly
may it be done!

18. Closed Questions (Yes/No Questions).

Several strategies are used to formulate closed questions.

1. Place question intonation on a statement
2. Using an initial Question Sentence Marker (here referred to as a question tag)
3. Use of other question tags

18.1. Question Intonation.

Examples:

794.

ederi ia wo baptizoiõ añã⁵⁷, me wo õrre amen³¹ ñauwe²⁴? Matt 3:14
3S.DEP+appropriate COND 2S.DEP baptize+APPL+1S.OBJ 1S.IND & 2S.DEP come to+1S.DAT+PERF E+2S.IND
it is appropriate that you baptize me, but you have come to me?

795.

anga²⁴ anim okor taufe eow turum me wo re ame¹⁹ nanga^{19,24}? Matt 3:14 1976
1S.IND 1S.DEP+MOD INTENS baptize DIR by+2S.POS & 2S.DEP come to+1S.DAT E+1S.IND
I, I should be baptized by you, but you come to me?

796.

re¹⁶ eo kouga bet ngabuna eamen toll? Matt 5:46 1976
3P.DEP NEG CAUS+be.so also E+ANIM.P+MED AB+male+CONS toll
they are not the same also, those tax collectors?

797.

re¹⁶ eo kouga bet ngabuna heiden? Matt 5:47 1976
3P.DEP NEG CAUS+be.so also E+ANIM.P+MED gentiles
are not also the gentiles the same?

798.

eo²⁸ timine eken¹⁴ wout itimor ea¹⁵ iyeiyi me eken¹⁴ wout engame
NEG exist INDF+CL21[20] value+CONS AB+live to AB+food & INDF+CL21[20] value+CONS AB+person
ea¹⁵ ekarawin ? Matt 6:25 1976
to AB+clothing
does not life have more value than food and a human more value than clothing?

799.

deõ⁸³ amea³³ ñait amen makur ũrra? me deõ⁸³ inen ñea Maria egen? Matt 13:55
only+NEG male+MED child+CONS male+CONS work timber & only+NEG mother+3S.POS E+MED Mary name+3S.POS
is not that man the son of the carpenter and is not his mother named Mary?

800.

t'eo⁸³ ngain amea³³ amen mogur eiy edabwike amune³³?

only+NEG child+CONS male+MED male+CONS work APPL AB+wood male+PROX

t'eo eget eita innen bwe Maria? Matt 13:55 1976

only+NEG name+CONS female+MED mother+3S.POS for Mary

is not this man the son of the carpenter? is not the name of his mother Mary?

801.

wo nim kan ðredoan a Israel monibaiūra ñage? Ac 1:6

2S.DEP MOD again FAC+turn.back+COM2 to Israel rule+3P.POS TEMP+PROX

should you restore again to Israel their rulership at this time?

802.

deō⁸³ amen Galilea memak amebūna⁵⁶ rō¹⁶ ðreita dorer? Ac 2:7

only+NEG male+CONS Galilee all male+ANIM.P+MED 3P.DEP PROG talk

are not all those ones talking men of Galilee?

803.

t'eo⁸³ amen Galilea memag ngabune⁹ ro¹⁶ oreita torer? Ac 2:7 1976

only+NEG male+CONS Galilee all E+ANIM.P+PROX 3P.DEP PROG talk

are not all these ones talking men of Galilee?

804.

ñago ã²⁸ eitsiök row-iow, deō⁸³ ũbwiöm? ñaga wo ogiten row-iow,

TEMP+DIST --- PREI exchange+DIR only+NEG home+2S.POS TEMP+MED 2S.DEP COMP exchange+DIR

deō⁸³ būriōūm bet? Ac 5:4

only+NEG innards+2S.POS

before, when it had not yet been sold, was it not your property? when you had sold it, was it not also your purpose?

805.

ngago etio²⁸ rowiow, teo⁸³ bwiom? me ngaga wo ogiten rowiow,

TEMP+DIST PREI exchange+DIR only+NEG home+2S.POS & TEMP+MED 2S.DEP COMP exchange+DIR

teo⁸³ burioum bet? Ac 5:4 1976

TEMP+DIST innards+2S.POS also

before, when it had not yet been sold, was it not your property? and when you had sold it, was it not also your purpose?

806.

amwar row-iow eb⁴¹ mū pūmwēn ñane? Ac 5:8

2D.DEP exchange+DIR AB+land & cost+3S.POS E+PROX.P

did you two sell the land and this is its price?

807.

mwar rowiowien⁶⁶ ngabena⁶⁴ eb⁴¹ me pūmwēn kor ngane? Ac 5:8 1976

2D.DEP exchange+DIR+FV+PERF E+CL10[15]+MED AB+land & cost+3S.POS INTENS E+PROX.P

have not you two already sold that piece of land and this is its full price?

808.

iduwēn mūñane⁸? Ac 7:1

AB+true NEII+E+MED.P

are these things so (the truth)?

809

wo nim kan abiō tekei ñago wo abi amea³³ dei⁵⁵ Āgypten nane? Ac 7:28

2S.DEP MOD again slay+1S.OBJ like TEMP+DIST 2S.DEP slay male+MED only+3S.IND Egypt yesterday

you would again kill me like when you slew that Egyptian yesterday?

18.2. Question Tags.

Some languages make use of initial or final question particles.

Nauruan makes use of two of the Question Words (*‘ōten, oten’*, ‘how?’, and *‘adaga’*, ‘why’) and a compound expression (*‘ōa iōk, oa iok’*, ‘or no’) as question sentence markers (here referred to as a ‘question tag’).

The Question Words have zero function as content question words.

The choice of question tag seems spontaneous, as all three questions tags are interchangeable.

18.3. *‘ōten, oten?’* as a Question Tag.

Examples:

810.

ōten, Amen Ekōmei eb⁴¹ memak eab ririñ ñea eimwi²⁸? Ge 18:25

TAG male+CONS judge+APPL AB+land all UNR.NEG do E+MED right
will not the Judge of all the earth do what is right?

811.

ōten wo teñ edegeri amune³³ ōa iōk? Ge 24:58

TAG 2S.DEP want follow male+PROX or not
do you want to follow this man or not?

812.

ōten, auwe kōr ñaiũ ñea Esau? Ge 27:24

TAG 2S.IND INTENS child+1S.POS E+MED Esau
are you really my son Esau?

813.

ōten, e eō²⁸ ta ratequei gamar¹⁹? Ge 31:15

TAG --- NEG only foreign+appl 1D.OBJ
does he not consider us as foreigners?

814.

ōten, ama kona n eñan silber me gold atsin ian
TAG 1P.EXC.DEP able CONS take silver & gold from+3S.POS in+3S.POS
an wak wam temoniba? Ge 44:8
GPOS+3S.POS house RPOS+2S.POS lord
can we steal silver and gold from the house of our lord?

815.

ōten, wo ũge bwe wo nim kan abiō, tekei wo ogiten abi
TAG 2S.DEP say for 2S.DEP MOD again slay+1S.OBJ like 2S.DEP COMP slay
amea dei⁵⁵ Āgypten? Ex 2:14
male+MED only+3S.IND Egypt
do you think it is so that you may slay me anew as you did slay the Egyptian?

816.

ōten, deō⁸³ Aña kōr ñea Jehova? Ex 4:11
TAG only+NEG 1S.IND INTENS E+MED Jehovah
is it not I, Jehovah?

817.

ama nan wimeiōt imin ñana dei⁵⁵ Āgypten emiowi eow ian mōra,
1P.EXC.UNR offering+APPL+COM AB+thing E+MED.P only+3S.IND Egypt 3S.DEP+hate DIR in+3P.POS eye+3P.POS
mō¹⁶ ōten, rī¹⁶ nan^{10,38} eō tamwitōn gama epe? Ex 8:26
& TAG 3P.DEP.UNR NEG hit+COM 1P.EXC.OBJ AB+stone
we will make offering with things that the Egyptians hate before them, and will they not hit us with stones?

818.

ōten, deō⁸³ ñeijine⁴² eñōg ñeijin⁴² ama pan aw eow Āgypten... Ex 14:12
TAG only+NEG E+CL11[7]+PROX AB+word E+CL11[7]+ 1P.EXC.DEP speak to+2S.OBJ DIR Egypt
is not this the word that we spoke to you in Egypt...

819.

ōten ago⁵¹ ia amea etōñin oura ōañan men,
TAG CF male+MED father+3S.POS 3S.DEP+spit.out content+CONS eye+3S.POS
e²⁸ eab gadūkūrañ ean abūmin⁹⁰ aeiū? Nu12:14
--- UNR+NEG shame on+3S.POS NP+CL5[11] seven
had her father spat in her face, would she not have been ashamed seven days?

820.

o²⁸ ogiten pan, mō ōten, e²⁸ eab ririñ? ñag o²⁸ ogiten dorer, ōten,
--- COMPL say & TAG -- UNR.NEG do TEMP+ --- COMPL speak TAG
e²⁸ eab oduwen bet aen? Nu 23:19
--- UNR.NEG FAC+true also word+3S.POS
he has said it and will he not do it? since he has spoken it, will he not also fulfil his word?

821.

ōten, A eō ōnani eñam in ōnano bwe wo nimō geidawianaw eow ean²⁵? Ruth 3:1
TAG 1S.DEP NEG seek place+2S.POS CONS rest for 2S.DEP MOD benefit DIR on+3S.POS
will I not seek your resting-place so that you may be benefitted by it?

822.

ōten, ñain Jesse nan katakateb⁹⁹ a gamiā eb⁴¹ me eñan vitis 1Sa 22:7
TAG child+CONS Jesse UNR CAUS+one+CL10[15]+RED to 2P.OBJ AB+land & place+CONS vine
will the son of Jesse (give) to you one portion of land each, land and vineyard/will the son of Jesse give every one of you a field and a vineyard

823.

õten, A eab õni arat¹¹ atsin ian bemürör mö¹⁶ õekeow gamürör

TAG 1S.DEP UNR.NEG seek blood+3S.POS from+3S.POS in+3S.POS hand+2D.POS & FAC+be.not+DIR 2D.OBJ

atsin eat²⁰ eb⁴¹? 2Sa 4:11

from+3S.POS on+3S.POS AB+land

will I not seek his blood from your hands and extinguish you from the earth?

824.

õten, eõ mek ine wõn prophet Jehova ion bwa¹⁶ aijũm ũdũdõn Jehova

TAG NEG dwell here RPOS+3S.POS prophet Jehovah INDF for 1T.DEP+MOD ask+RED+DIR8 Jehovah

eow itũrin? 2Ki 3:11

DIR by+3SPOS

is there not a prophet of Jehovah here so that we three may enquire of Jehovah through him?

825.

õten, A eõ kõũge, wo eõ derũgaiõ? 2Ki4:28

TAG 1S.DEP NEG CAUS+be.so & NEG deceive+1S.OBJ

did I not say, do not deceive me?

826.

õten, amaim erabamiã⁸⁰? Ne 13:27

TAG 1P.EXC.DEP+MOD obey+2P.OBJ

should we obey you?

827.

õten, amea enim enenei ãita uea eow ian meõ anewak? Es 7:8

TAG male+MED 3S.DEP+MOD urge female+MED king DIR in+3S.POS eye+1S.POS ADV+house

should he force the queen before me at home?

828.

õten, wo ogiten kamararei deden aeõ tsiõ ñea Job Job 1:8

TAG 2S.DEP COMP think+APPL ways+CONS GPOS+1S.POS serve E+MED Job

have you considered the ways of my servant Job?

829.

tsin ia ion oquoquon bwe¹⁶ enimõ²³ dorer aw, õten, inan õmaga²³ õa iõk

COND INDF 3S.DEP+strive for 3S.DEP+MOD talk to+2S.OBJ how UNR suffer or no

bũriõũm eow ean²⁵? Job 4:2

innards+2S.POS DIR on+3S.POS

if one strives so that he should talk to you, will your spirit be grived by it or not?

830.

õten, deõ⁸³ am ekeiduwen am miow Gott, mö¹⁶ õten,

TAG only+NEG GPOS+2S.POS trust GPOS+2S.POS fear God & TAG

deõ⁸³ õrigen am itob an omo deden? Job 4:6

only+NEG CAUS+create+CONS GPOS+2S.POS hope GPOS+3S.POS good ways+3S.POS

is not your trusting in your fearing God, and is not the origin of your hope the uprightness of your ways?

831.

õten, aña emago ion, õa aña eijaurur ion, ñaga wo ñaeow itañũ

TAG 1S.IND AB+sea INDF or 1S.IND AB+sea.monster INDF TEMP+MED 2S.DEP place by+1S.POS

amen ober? Job 7:12

male+CONS guard

am I a sea, or a sea-monster, since you set by me a watchman?

832.

ōten, wo nimō titirūei ret imin ero ñaeren¹⁰⁰ eñeñeda
TAG 2S.DEP MOD hard.press+APPL leaf+CONS AB+thing 3S.DEP+grow E+CL18[14]+ blow.about

eanuaw? Job 13:25

away

will you hard press a driven leaf?

833.

ōten, oniñ ōkōr an Gott kananoañeiuw Job 15:11

TAG small INTENS GPOS+3S.POS God compassion+APPL+2S.OBJ

is God's having compassion for you too small?

834.

ōten, i nan²⁸ kañaeot ame eow ean waion ñea ouwak²⁸ Job 23:6

TAG UNR argue to+1S.DAT DIR on+3S.POS strong+3S.POS E+MED great

will he contend with me in the greatness of his power

835.

ōten..me e²⁸ eō ōdū ereañ ijōñũ Job 31:4

TAG & --- NEG count extend+3S.GER under+1S.POS

does he not number my steps

836.

ōten, ederi ōa iōk ia ã ũge a uea ion, wo baka? Job 34:18

TAG 3S.DEP+fitting or no COND 3S.DEP say to king INDF 2S.DEP bad

is it fitting or not that it is said to a king, 'you are bad'?

837.

ōten, wo konan gabaraeow ian weron³⁸ epo a Ñei^{19,31} Job 37:18

TAG 2S.DEP able+CONS stretch.out in+3S.POS cloud together to E+3S.IND

can you with him spread out the sky?

838.

ōten, wo kona n ōtsiōtu dōmaeañ ian bodin? Job 41:2

TAG 2S.DEP able CONS put.through rope in+3S.POS nose+3S.POS

can you put a rope through his nose?

839.

ōten, amen erow ri¹⁶ nat^{10,44} dūbwedūbañai iow eara³⁹? Job 41:6

TAG male+CONS exchange 3P.DEP UNR share+RED+APPL DIR on+3P.POS

Will the merchants apportion it out among themselves?

840.

ōten, deō⁸³ te¹⁶ ei uea memak waña temoniba? Is 10:8

TAG only+NEG only 3S.IND king all RPOS+1S.POS lord

are not my princes all of them kings?

841.

ōten, ñaiune kōr amea ñea ōwuriwurō eb mō ōmemōri emoniba

TAG E+AUG+PROX INTENS male+MED E+MED FAC+tremble AB+land & shake AB+rule

ōa deō⁸³ ei? Is 14:16

or only+NEG 3S.IND

is this man the one who made the earth to tremble and shook the kingdoms, or is it not he?

842.

õten, ñaiune amiã tekawa n ibibõki ãa deõ⁸³ ei? Is 23:7

TAG E+AUG+PROX GPOS+2P.POS town CON rejoyce or only+NEG 3S.IND
is this your joyous city or is it not?

843.

õten, bitune dõmaneab ñea ã²⁸emwinõn³⁸ egõ eijiet ãbwõra

TAG NEIII+PROX house E+MED --- call+COM name+1S.POS 3S.IND+PERF home+3P.POS

amen torere ian memiã? Je 7:11

male+CONS steal in+3P.POS eye+2P.POS

this house which is called by my name, has it become the home of robbers in your eyes?

844.

õten, ã²⁸ eab udan inawaran Eze 17:9

TAG --- UNR.NEG pull.up+DIR8 LOC+root+3S.POS

will he not pull it up at its root?

845.

õten, e²⁸ eab ima ie¹⁶ eñeñeda eñin in apoe Eze 17:10

TAG -- -UNR.NEG die COND wind.blow wind CONS apoe

will it not die when the east wind blows

846.

õten, amen kepo an geld temoniba re¹⁶ eõ kõũga? Matt 5:46

TAG male+CONS CAU+gather GPOS+3S.POS money lord 3P.DEP NEG CAUS+be.so

are not the money collectors for the prince the same?

847.

õten, heiden re¹⁶ eõ kõũga bet? Matt 5:47

TAG gentiles 3P.DEP NEG CAUS+be.so also

do not the gentiles do so also?

848.

õten, A nim eõ nim iwũr ñarana⁶³ Etõñũ ome¹⁰¹? John 18:11

TAG 1S.DEP MOD NEG drink AB+vessel E+CL30[3]+MED father+1S.POS give+to+1S.DAT

should I not drink the cup that my Father gives me?

849.

oten auror oaibwetin^{102,103} wong buriouror Christus me Belial? 2Co 6:15 1976

TAG GPOS+3D.POS FV+one+CL7[18/19] SUCC innards+3D.POS Christ & Belial

are the two of them, Christ and Belial, fully of one accord

850.

õten, Gott ekeiduwen oxsen? 1Co 9:9

TAG God care.for oxen

does God have concern for oxen?

18.4. ‘adaga’ as a Question Tag

851.

adaga, aña amen raña edũ? Ge 4:9

TAG 1S.IND man+CONS keep sibling+1S.POS
am I my brother's keeper?

852.

adaga A ãeñ eñame ñabũn edairinaija ñag amwa õrean ame

TAG 1S.DEP like AB+person E+ANIM.P+ 3S.DEP+MAD TEMP+ 2P.DEP bring to+1S.DAT

bitune eñame bwe¹⁶ e nimõ dairinaija ian meõ? 1Sa 21:15

NEIII+PROX AB+person for 3S.DEP+MOD mad in+3S.POS eye+1S.POS
do I desire madmen, since you have brought to me this fellow so that he should play the madman in my presence?

853.

adag õũga, deõ⁸³ auwe dedemaro ion ñea eõ²⁸ kurara? 1Sa 26:15

TAG be.so only+NEG 2S.IND youth INDF E+MED NEG coward
is it so, art you not a courageous young man?

854.

adaga, deõ⁸³ David ñune⁷? 1Sa 29:5

TAG only+NEG David E+PROX
is not this one David?

855.

adaga, A eitsiõk pan aw ñago bwe wo nim schwõr itũrin Jehova 1Ki 2:42

TAG 1S.DEP PREI speak to+2S.OBJ TEMP+DIST for 2S.DEP MOD swear by+3S.POS Jehovah
had I not yet told you that you should swear by Jehovah?

856.

adag e tsimor? 1Ki 20:32

TAG 3S.DEP live
he lives?/is he alive?

857.

adaga, ã²⁸ eõ pan a waña temoniba bita ñea A ogiten ririñ ñaga Israel

TAG --- NEG speak to RPOS+1S.POS lord NEIII+MED E+MED 1S.DEP COMPL do TEMP+MED Israel

abi wõn propheten Jehova 1Ki 18:13

slay RPOS+3S.POS prophets Jehovah
was it not told to my lord what I had done when Israel killed the prophets of Jehovah?

858.

adaga, deõ⁸³ aña ñea A pan õdũet²⁰ eñame? 1Chr 21:17

TAG only+NEG 1S.IND E+MED 1S.DEP speak count+3S.GER AB+person
is it not I who commanded the counting of the people (census)?

859.

adaga, wo eõ ororai ñei⁵⁷? Job 1:10

TAG 2S.DEP NEG FAC+wall+APPL E+3S.IND
have you not put a wall around him?

860.

adaga a nim eo nim muwurine¹⁰⁴ amea Etongu ome¹⁰¹? John 18:11 1976

TAG 1S.DEP MOD NEG drink NEII+CL36[39]+PROX male+MED father+1S.POS give+to+1S.DAT
should I not drink this cup my Father gives me?

18.5. ‘*õa iõk, aiyok*’ as a Question Tag.

Another question tag is ‘*õa iõk, oa iok*’ – literally, ‘or no’ - which has a syncopated form in later works, appearing as ‘*aiyok*’ . Nathan records is as oojuk [ʌ:jɪk] (Nathan 1973.1.32).

Unlike the question tags ‘*õten, oten*’ and ‘*adaga*’, ‘*õa iõk, oa iok/oa iyok*’ occurs immediately after the first verb in a sentence.

Examples:

861.

etsimor etõñimiã õa iõk? Ge 43:7

3S.DEP+live father+2P.POS TAG
is your father alive?

862.

e tsimor õa iõk? Ge43:27

3S.DEP live TAG
is he alive?

863.

wo tsiet õa iõk ñana Jehova nan onuaiw wam temoniba atsin ean tũbũm

2S.DEP know TAG E+MED.P Jehovah UNR take.away RPOS+2S.POS lord from+3S.POS on+3S.POS head+2S.POS

ñabũmine⁵⁴? 2Ki 2:5

E+CL5[11]+PROX
you know that Jehovah will take away your master from your head today?

864.

tin ia amea kongot iu ion, inan²⁸ ere a³¹ serpent ion oa iyok? Matt 7:11 1976

COND male+MED beseech AB+fish INDF UNR extend to serpent INDF TAG
If he requests a fish, will he extend to him a serpent?

865.

wo nan tuk oredoatu oa yok bita monibain Israel eat²⁰ edae ngage? Ac 1:6 1976

2S.DEP UNR still FAC+turn.back+DIR4 TAG NEIII+MED rule+CONS Israel on+3S.POS AB+time TEMP+PROX
will you restore the kingdom of Israel at this time?

866.

ouga kor nuwawit²⁰ imin oa iyok? Ac 7:1 1976

be.so INTENS concerning+CONS AB+thing TAG
it is so concerning matters?

867.

mwa oiyamen oa iyok iwuim mungan⁸ eabi me eaadu ean mungana⁸ eobweni
2P.DEP give.to+PERF TAG AB+offering NEII+E+P+ AB+slay & AB+gift on+3S.POS NEII+E+MED.P AB+year
oamma¹⁰² eow iat²⁰ etomwagage, amen Israel buna⁶⁷ kamie? Ac 7:42 1976
FV+forty DIR in+3S.POS AB+wilderness male+CON Israel ANIM.P+MED.VOC 2P.OBJ
have you already given me offerings that were slain and gifts on these forty years in the wilderness, you men of Israel?

868.

mwa ogok oa iyok amea eanni o modangidang ngaga mwa iwid
2S.DEP receive TAG male+MED AB+spirit 3S.DEP good+SUP TEMP+MED 2S.DEP turn.back
burioumie? Ac 19:2 1976
innards+2P.POS
did you receive the holy spirit when you repented?

869.

a gona oa iyok epwan aw nuwawit²⁰ imit eken¹⁴? Ac 21:37 1976
1S.DEP able TAG AB+speak to+2S.OBJ concerning+CONS AB+thing INDF+CL21[20]
am I permitted to speak to you concerning a small matter?

870.

awe kor amen Rom ion oa iyok? Ac 22:27 1976
2S.IND INTENS male+CONS Rome INDF TAG
are you a Roman?

871.

wo ekeiduwen aiyok aeora ngabuna prophet? Ac 26:27 1976
2S.DEP trust TAG word+3P.POS E+ANIM.P+MED prophet
do you believe the prophets?

872.

ewin oa iyok ia et¹¹ on detaro ea God ia t¹⁶ eiy eo bongebonge? 1Co11:13 1976
fitting TAG COND AB+female INDF pray to God COND only 3S.IND NEG cover+RED
is it fitting when a woman prays to God when she is uncovered (having no head covering)?

873.

edoger aiyok ia aget engame ion³⁸ emman oiyot²⁸ inna eita agen? Mark 10:2 1976
AB+law TAG COND spouse+CONS AB+person INDF male send there female+MED spouse+3S.POS
is it lawful when a married woman, the man sends his wife away (divorces her)?

874.

mwar gona aiyok inim muwurina¹⁰⁴ anga²⁴ anan nim...? Mark 10:38
2D.DEP able TAG drink NEII+CL36[39]+MED 1S.IND 1S.DEP+UNR drink
are you two able to drink the cup that I must drink...?

ro¹⁶ oad aiyok ngabuna ri¹⁶ nan¹⁰ timor? Lu13:23
3P.POS few TAG E+ANIM.P+MED 3P.DEP UNR live
are they few thones who will be saved?

19. Outline of Nauruan Classifiers.

In literature, the earlier work, “*Die Sprache von Nauru*” (Hambruch 1914.2, p. 29-30) – said to be an edited version of a manuscript grammar of Nauruan written by the missionary Phillip A. Delaporte (see Rensch 1993, p. VII) – had identified 26 “Wortkategorien” as follows - with the Classifier number as used in this study in italics :

- | | |
|--|--------|
| 1. Einer, Zahladverbium, Zahladjektiv
[One, number adverb, number adjective]
<i>Not counted as a Classifier – adverbial prefix</i> | a (?) |
| 2. Zehner [tens]
<i>Not counted as a Classifier – decades suffix</i> | ma |
| 3. Hunderter [hundreds]
<i>Not counted as a Classifier – low hundreds suffix</i> | bu |
| 4. Tausender [thousands]
<i>Not counted as a Classifier – word for thousand</i> | ṛaṇa |
| 5. Lebende Wesen, einzeln gezählt
[living beings individually counted]
<i>Not counted as a Classifier in this study</i> | mēn |
| 6. Gruppen lebender Wesen, Familien, Sippen,
Fisch-, Vogel- schwärme
[groups of living beings, families, clans,
schools of fish, swarms of birds]
<i>Classifier 26</i> | ṇe (?) |
| 7. Pflanzen, Blumen, Bäume,
Sträucher (fruchttragend)
[plants, flowers, trees, fruit-bearing shrubs]
<i>Classifier 27</i> | uē (?) |
| 8. Boote, große Eß schüsseln mit Inhalt
[boats, large bowls with contents]
<i>Classifier 12</i> | ē (?) |
| 9. Trinkschalen, kleine Eßschüsseln
[drinking bowls, small bowls]
<i>Classifier 36</i> | ūr |
| 10. Matten, Messer, leere Trinkschalen
[mats, knives, empty drinking bowls]
<i>Classifier 30</i> | ra (?) |
| 11. Matten mit Fischen gefüllt
[mats full of fish]
<i>Classifier 17</i> | nī |

12. Blätter, Federn [leaves, feathers] <i>Classifier 18</i>	ri
13. Abgewickelte Streifen (z.B. von Tabak), Oktopusfüße [unwound tobacco ropes, octopus tentacles] <i>Classifier 33</i>	uā (?)
14. Kränze, Ketten, Schnüre [garlands, chains, string] <i>Classifier 24</i>	muē
15. Lange, große Gegenstände [long, large objects] <i>Classifier 21</i>	maī
16. Quergeteilte Stücke [timber cut crossways] <i>Classifier 2</i>	boño
17. Längsgeteilte Stücke [timber cut lengthways] <i>Classifier 1</i>	aī
18. Beliebig zerteilte, zerbrochene Stücke (Tabak, Lansparzellen) [part-cut, broken-up pieces like tobacco, parcels of land] <i>Classifier 23</i>	muāri
19. Bündel, natürliche (Kokosnuß, Bananen) [naturally occurring bundles like coconuts and bananas] <i>Classifier 24</i>	mē (?)
20. Bündel, künstliche (Brotfrüchte, eigene Kokosnüsse, Fische) [customary bundling of things like breadfruit, individual coconuts, fish] <i>Classifier 31</i>	rā (?)
21. Bündel, künstliche (Schalen, Gefäße) [customary bundling of things like bowls, vessels] <i>Classifier 14</i>	ga (?)
22. Diminutivform [diminutive form] <i>Classifier 20</i>	ki, ke
23. Tage, Nächte, Zeitabschnitte [days, nights, time periods] <i>Classifier 5</i>	bum, buñ
24. Generationen [generations] <i>Classifier 32</i>	edeta
25. Haufen, Mengen, Anhäufungen [heaps, groups, accumulations] <i>Classifier 29</i>	p'ō
26. Körbe (mit und ohne Inhalt) [baskets, with and without contents] <i>Classifier 6</i>	buēr
27. Landstücke [plots of land] <i>Classifier 10</i>	ēp

28. Riffpassagen [reef passages] Classifier 13	ega
29. Süß-Wasserplätze, Brünnen [bodies of sweet-water, wells] Classifier 4	e bōk
30. Kothaufen [mounds of human waste] Classifier 25	mōiyi
31. Vervielfältigung, Mal [multiplication, times] Classifier 35	uoĩ ī

The following table shows the numbers corresponding to Hambruch's classifiers (H) used by Kayser (K) and the present writer (W).

Table 19. Hambruch Classifier Number and Corresponding Numbering in Kayser 1936 and Williams 2014.

H	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
K	27	6	5	39	3	35	34	9	18/19	4	17	16	22	26	28	24	21	19	23	30	32	15	12	10	31	23
W	26	27	12	36	20	17	18	3	7	21	2	1	23	24	31	40	5	32	29	6	10	13	4	25	35	

Kayser's *Nauru Grammar* lists 39 "categories", i.e. classifiers (see NG8-10).

These have been re-arranged to a largely alphabetic sequence in the present study. His number of "categories" has been reduced to 36 classifiers by the following steps:

- His "*lifeless*" category 1 has been removed there is no "*lifeless*" classifier connected to the demonstrative system.
- his "*living beings*" category 2 has been removed. '*amen*' with the meaning '*living beings*', was an early '*animate*' marker, but at a later time was re-analyzed as '*male*' and was re-incorporated into the demonstrative system with that meaning to produce the Male Demonstratives as well as fusing with pre-existing earlier fused Animate Demonstrative Numerals to produce Male Demonstrative Numerals. In addition, there are other markers for '*living beings*', male and female, and there is a plural animate marker for '*living beings*', '*bun*'.

- (c) his “caterogies” 18 and 19 are doublets of the same classifier, and have been re-analyzed as one classifier.

Table 15. Classifier Number Equivalency Table Kayser and Williams

K	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
W	30	21	12	27	11	3	33	4	5	13	15	18	0	1	12	7	7	9	20	23	35	14	22	24	26	31
K	29	30	31	32	33	34	35	36	37	38	39	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
W	32	29	25	6	34	8	17	19	28	16	36	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

In the re-analyzed listing of the 36 classifiers, each classifier is assigned a shorthand reference, i.e. CL1 (classifier number one) . The number in square brackets is the classifier (“category”) number as found in Kayser’s *Nauru Grammar* for ease of reference. The phonetic realization is as given by Maggie Jacobs – a Nauruan academic – to Lisa Johnson (see Johnson 2002).

Table 20. Table of Classifiers.

Classifier Number (Nauru Grammar Classifier number in brackets)	Classifier (form and meaning)
1[16]	ae [a'æ] piece of flat things, patches. Not elicited by Johnson 2002. Kayser "to define pieces of flat things in general". Hambruch "pieces split lengthwise [längsgeteilte Stücke]".
2[17]	baño/bango [baŋo] part of a long object. Not elicited by Johnson 2002. Kayser 1936 "to define longish stiff parts of an object". Hambruch "pieces split across [quergeteilte Stücke]".
3[8]	be [be] coconut palm frond. Johnson (2002:180) indicates some usage among the pre-1970s generations, though its usage has spread to other leaves, showing a blurring of its original meaning being conflated with <i>ire</i> classifier domain.
4[10]	bōke/boge [b'əge] body of fresh water. Not elicited by Johnson (2002). Kayser "fresh-water pits, ponds, pools". Hambruch "bodies of sweet-water, wells" [Süß-Wasserplätze, Brünnen]
5[11]	būmi/bumi [b'imi] Johnson (2002:181,182) shows a continued use of this classifier with older informants. Kayser "nights/24 hour day" Hambruch "days, nights, time periods" [Tage, Nächte, Zeitabschmitte]

6[32]	<p>b^were [bwere] Not elicited by Johnson (2002:185). Kayser “contents of baskets, bags etc” Hambruch “baskets, with and without contents” [Körbe (mit und ohne Inhalt)]</p>
7[18/19]	<p>bwetsi/bweti~ mwetsi/mweti [bweit^{si}~bwei3i/ mweit^{si}~mwei3i] Kayser “long and flexible objects”</p> <p>An alternate form ‘buäiji~muäiji’ appears in the distributive numeral series in <i>Nauru Grammar</i> and is specified as enumerating “slings (used in frigate bird hunting)”. It is suggested here that <i>mweti</i> was the original form, the <i>bweti</i> form being the result of an ongoing phonological process of pre-stopping [m- > ^bm- > b-]; the resultant form <i>bweti</i> continued in use alongside <i>mweti</i> and had overtaken it in frequency at the time the colonial period began.</p> <p>Johnson (2002) indicates some usage among older generations for the <i>bwe</i>- forms but the <i>mwe</i>- forms were not elicited .</p> <p>Hambruch “ garlands, chains, string” [Kränze, Ketten, Schnüre]</p>
8[34]	<p>dume [duume] Not elicited by Johnson (2002) Kayser “contents of wrappings, packets etc”</p>
9[20]	<p>ea [e^læ] Not elicited by Johnson (2002) Kayser “four parts into which a fish is usually cut up”</p>
10[15]	<p>ebe/äbe [ebe] In use. Kayser “land”</p> <p>Hambruch “ plots of land [Landstücke]</p>

11[7]	<p>eiji/eiyi [e3i]</p> <p>In use.</p> <p>Kayser “words”</p>
12[5]	<p>eo [e'o]</p> <p>trough-shaped objects like the traditional canoe – and by extension other craft, vehicles, planes.</p> <p>Johnson 2002 indicates some usage among older generations.</p> <p>Kayser “trough-shaped objects”</p> <p>Hambruch “boats, large bowls with contents” [Boote, große Eß schüsseln mit Inhalt]</p>
13[12]	<p>ga [gʌ] reef fissures</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser “fissures on the edge of the reef, passages for canoes”</p> <p>Hambruch “reef passages” [Riffpassagen]</p>
14[24]	<p>ga [gæ]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser “bundles of coconut shells prepared for handling water”</p> <p>Hambruch “ customary bundling of things like bowls, vessels” [Bündel, künstliche (Schalen, Gefäße)]</p>
15[13]	<p>ime [ime]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser “sheltering roofs, protecting coverings”</p>
16[38]	<p>in [i'in]</p> <p>Not elicited by Johnson (2002)</p> <p>contents of coconut-fibre wrappings of scraped coconut”</p>
17[35]	<p>ine [i'ine]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser “contents of leaves wrapped up in paperbag form”</p> <p>Hambruch “mats full of fish” [Matten mit Fischen gefüllt]</p>

18[14]	<p>ire [ire]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser “single hairs, fibres, feathers, leaves”</p> <p>Hambruch “leaves, feathers” [Blätter, Federn]</p>
19[36]	<p>iwi [iwi]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser “contents of fishing nets”</p>
20[21]	<p>ke/kä [ke]</p> <p>Some usage, Johnson (2002)</p> <p>Kayser “very small parts of a thing”</p> <p>Hambruch “diminutive form” [Diminutivform]</p>
21[4]	<p>mae [m'ai]</p> <p>long rigid objects</p> <p>Johnson (2002) indicates usage among older generations</p> <p>Kayser “lengthy objects”</p> <p>Also used figuratively for groupings, parts, parties – see Kayser <i>Nauru Grammar</i> p.40)</p> <p>Hambruch “long, large objects” [lange, große Gegenstände]</p>
22[25]	<p>mage [mʌge]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser “groups”</p>
23[22]	<p>mwari [mʷʌrʰi]</p> <p>Johnson (2002:183) indicates some usage among older generations</p> <p>Kayser “larger pieces of a thing”</p> <p>Hambruch “part-cut, broken-up pieces like tobacco (Tobacco in early colonials days was sold either in large cakes, or in long cables), parcels of land” [Beliebig zerteilte, zerbrochene Stücke (Tabak, Lansparzellen)]</p>
24[26]	<p>mwe/mwo [mʷə]</p> <p>fruits growing in clusters</p> <p>Kayser “clustery or syncarpous fruits”</p> <p>Hambruch “naturally occurring bunches (coconuts, bananas)” [Bündel, natürliche (Kokosnuß, Bananen)]</p> <p>Not elicited by Johnson 2002 though in her study she mentions that this classifier is present in the draft-dictionary of the Department of Education (2002:188).</p>

25[31]	<p>mweiyi [m^wei3i]</p> <p>heaps of excrement</p> <p>Not elicited by Johnson (2002)</p> <p>Hambruch “mounds of human waste” [Kothaufen]</p>
26[27]	<p>ñe/nge [ŋe]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser “kinds, species”</p> <p>Hambruch “groups of living beings, families, clans, schools of fish, swarms of birds” [Gruppen lebender Wesen, Familien, Sippen, Fisch-, Vogel- schwärme]</p>
27[6]	<p>oe/oä [o^we]</p> <p>plants, vegetation</p> <p>Some usage noted in Johnson 2002 but there is also some evidence from her informants suggesting CL12 <i>eo</i> and CL27 <i>oe</i> have become somewhat confused (Johnson 2002 :178,179).</p> <p>Kayser “plants, stands for frigatebirds”</p> <p>Hambruch “ plants, flowers, trees, fruit-bearing shrubs” [Pflanzen, Blumen, Bäume, Sträucher (fruchttragend)]</p>
28[37]	<p>pañi/pangi [paŋi]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser “content of hollows in the reef”</p>
29[30]	<p>powi [po^wi]</p> <p>Kayser “heaps and collections of objects”; also used figuratively for groups of people (see NG40).</p> <p>Johnson (2002) indicates some usage among older generations</p> <p>Hambruch “heaps, groups, accumulations” [Haufen, Mengen, Anhäufungen]</p>
30[3]	<p>ra [r^hæ]</p> <p>objects conceived of as presenting a flat surface</p> <p>Johnson (2002:172-175) indicates this classifier is still in use</p> <p>Kayser “flat objects”</p> <p>Hambruch “mats, knives, empty drinking bowls” [Matten, Messer, leere Trinkschalen]</p>

31[28]	<p>re/rä [rre]</p> <p>rows/strings of objects; words in a row (as in a paragraph), though individual words are used with CL11 [7]</p> <p>Some usage.</p> <p>Kayser "rows, strings of objects"</p> <p>Hambruch "customary bundling of things like breadfruit, individual coconuts, fish" [Bündel, künstliche (Brotfrüchte, eigene Kokosnüsse, Fische)]</p>
32[29]	<p>dete/tete [rere]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser "layers, pedigrees, generations"</p> <p>Hambruch "generations" [Generationen]</p>
33[9]	<p>wa [wa]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser "sinews, bands, long flexible objects"</p> <p>Hambruch "unwound tobacco ropes, octopus tentacles" [Abgewickelte Streifen (z.B. von Tabak), Oktopusfüße]</p>
34[33]	<p>wime [wiime]</p> <p>Not elicited by Johnson (2002)</p> <p>Kayser "contents of small fish baskets"</p> <p>for small fish</p>
35[23]	<p>wōri/wori [wɔri]</p> <p>Johnson reports continued use (2002)</p> <p>Kayser "number of times"</p> <p>Hambruch "multiplication, times" [Vervielfältigung, Mal]</p>
36[39]	<p>wūri/wuri [wiri]</p> <p>content of open-mouthed receptacle</p> <p>contents of receptacles like a bowl, glass, open mouthed containers, but not storage vessels (bottles, etc.). This classifier only applies if a substance is in an open container ready to be consumed, but not in a closed container for storage.</p> <p>Johnson (2002:185-187) indicates continued use among pre-1970s generation</p> <p>Kayser "contents of vessels". Also used figuratively for membership (of clubs, congregations) (see NG40)</p> <p>Hambruch "drinking bowls, small bowls" [Trinkschalen, kleine Eßschüsseln]</p>

20. Notes.

1. Nauru Congregational Church 1887 – 1987, p 12

2.

(1) Pacific Islands Monthly, Vol. 11, No. 4, p 21;

(2) Karl H.M. Rensch. 1993. 'Father Alois Kayser and the Recent History of the Nauruan language', in Nauru Grammar by Alois Kayser MSC, edited by Karl H.M. Rensch (p I – XIII). Embassy of the Federal Republic of Germany, ACT, Australia.

3.

(1) Chiefs of Baitsi, Papers of Camilla Wedgwood, National Library of Australia;

(2) Nauru Detudamo 17.II.35, p 10. Papers of Camilla Wedgwood, National Library of Australia.

4.

'Micronesian' in this paper is used to describe the group of languages sharing the same common ancestor language that developed from the earlier ancestor language referred to as 'Proto-Oceanic' – itself a descendent of the original ancestor language referred to as 'Proto-Austronesian'.

The major member languages of the Micronesian group of languages are (alphabetically): Carolinian, Chuukese-Mortlockese, Kiribati, Kosraean, Marshallese, Mwokilese, Nauruan, Pingelapese, Pohnpeian, Puluwatese, Satawalese, Sonsorolese, Ulithian, and Woleaian.

Micronesian, used as a cultural/geographic area, includes (in addition to the above):

(a) the people of Belau, and the Chamorro people of Guam and the Mariana Islands (the languages of these two peoples are more closely related to the languages of the Philippines, and these two peoples appear to have been in-situ far longer than any of the other groups);

(b) the people of Yap (who predated the arrival of the peoples now speaking the Micronesian group of languages, but whose language descended from Proto-Oceanic);

(c) the people of the atolls of Kapingamarangi and Nukuoro, who are members of the Polynesian group of languages (also descended from Proto-Oceanic), who are more recent neighbours.

5.

See Jackson, Frederick H. 1986. 'On determining the external relationships of the Micronesian languages'. Geraghty, P., Carrington, L. and Wurm, S.A. editors. FOCAL II: Papers from the Fourth International Conference on Austronesian Linguistics. Pacific Linguistics Series C – No.94. The Australian National University.

6.

Another contributory factor to the change in Nauruan culture and language stability must be attributed to the cruelty perpetrated against the Nauruan people by the Imperial Japanese Forces during the 2nd World War.

At the outbreak of the war in 1940 the Nauruan people numbered 1800 (Report to the Council of the League of Nations on the Administration of Nauru during the year 1940, page 25). Following the invasion and occupation of Nauru by the Imperial Japanese Forces on 26th August 1942, a horrendous situation befell the Nauruans. Mistreatment and food shortages were daily sufferings until liberation by the Australian armed forces on 13th September 1945 (Tanaka 2010). This was compounded by the forced removal of 1200 Nauruans to the Chuuk archipelago in 1943 where mistreatment and starvation resulted in a 38% fatality rate.

The gatekeepers of Nauruan custom were decimated: the 1933 Census enumerated 65 Nauruans aged 60 years and above (4 % of the population of 1540). By 1948, out of 1448 Nauruans only 15 Nauruans (1%) were aged 60 years and above (Commonwealth Bureau of Census and Statistics Bulletin No.7, 1934; Report to the General Assembly of the United Nations 1949).

7. General Demonstrative Set, Singular Forms.

In the General Demonstrative Singular set, the Simple forms do not appear to be used independently as demonstrative pronouns, rather they only act as post-nominal demonstrative adjectives and are not used as relativizers (this is the case with all the Simple forms of demonstratives).

The General Demonstrative Singular set (apart from the Simple forms) are used as demonstrative pronouns, as demonstrative adjectives, and as relativizers, and the Medial forms can also have just the function of the equivalent of a definite article with a very weak demonstrative function (see *Nauru Grammar*, page 11).

When the General Demonstrative Singular set are used as relativizers, the spatial suffixes are usually absent, the exception being the Emphatic Medial form '*ñea, ngea*'.

Kayser makes this observation (NG63):

"The forms of the Demonstratives beginning with '*ña-*' are used to denote Persons or things removed, absent, referred to, while the other forms beginning with: '*my-, mi-, min-, mini-*' are used to denote Persons or things present."

This observation is difficult to show from the written record, and is further complicated by Kayser's reference to the Emphatic forms (Kayser's '*ña-*' demonstratives) as "nominative", while the other forms with suffixes are referred to as "accusative", and the Simple forms (Kayser's 'After the noun' demonstratives) are referred to as "nominative and accusative", terms usually associated with inflected languages such as Latin and German (see *Nauru Grammar*, page 31). There is some indication from the written record that new topics in a discourse are introduced with the Emphatic forms.

In Example 1 ‘*ñea* (*ñea*, *ngea*)’ is the Emphatic Medial Singular form ‘that (thing), the (thing) there; that one, the one there’, but is here being used as a relativizer, the meaning being ‘(that thing) that...’, that one who...’.

In this study, when a demonstrative is used as a relativizer and the spatial suffix is absent, the interlinear gloss has + at the end of the gloss, i.e. E+ = Emphatic Singular form being used as a relativizer.

The General Demonstrative Singular set is used for both animate subjects and inanimate objects not assigned to a particular classifier.

Table 21. Overview of General Demonstrative Set, Singular Forms.

Proximity ↓	Form →	Simple Form	Emphatic Form (E)	Non-Emphatic Form (NEI) <i>min-</i>	Non-Emphatic Form (NEIII) <i>bit-</i>	Non-Emphatic Form (NEII) <i>mu-</i>
Proximal		une	ngune, ñune	mitune	bitune	Not used in Singular
	Augmented Simple Form	Augmented Simple Form	Augmented Emphatic Form	Syncopated Form	Syncopated Form	
		eune, iune	ngaeune, ñaiune	Unattested	tune	
Medial		(*una - Unattested) ia	ngea, ñea	mituna	(*bituna - Unattested)	Not used in Singular
	Augmented Simple Form	Augmented Simple Form	Augmented Emphatic Form	Syncopated Form	Syncopated Form	
	Unattested	Unattested	Unattested	mita	bita	
Distal		uno	nguno, ñuno	mituno	bituno	Not used in Singular
	Augmented Simple Form	Augmented Simple Form	Augmented Emphatic Form	Syncopated Form	Syncopated Form	
		euno, iuno	ngaeuno, ñaiuno	Unattested	tuno	

8. General Demonstrative Set, Plural Forms.

In the General Demonstrative Plural set, the Simple forms do not appear to be used independently as demonstrative pronouns, rather they only act as post-nominal demonstrative adjectives and are not used as relativizers (this is the case with all the Simple forms of demonstratives).

The General Demonstrative Plural set (apart from the Simple forms) are used as demonstrative pronouns, as demonstrative adjectives, and as relativizers, and the Medial forms can also have just the function of the equivalent of a definite article with a very weak demonstrative function (see *Nauru Grammar*, page 11).

When the General Demonstrative Plural set are used as relativizers, the spatial suffixes are usually absent.

Kayser makes this observation (NG63):

“The forms of the Demonstratives beginning with ‘*ḥa-*’ are used to denote Persons or things removed, absent, referred to, while the other forms beginning with: ‘*mu-, mi-, min-, mini-*’ are used to denote Persons or things present.”

This observation is difficult to show from the written record, and is further complicated by Kayser’s reference to the Emphatic forms (Kayser’s ‘*ḥa-*’ demonstratives) as “nominative”, while the other forms with suffixes are referred to as “accusative”, and the Simple forms (Kayser’s ‘After the noun’ demonstratives) are referred to as “nominative and accusative”, terms usually associated with inflected languages such as Latin and German (see *Nauru Grammar*, page 31). There is some indication from the written record that new topics in a discourse are introduced with the Emphatic forms.

In Example 15 ‘*ḥan*’ is from the Emphatic Medial Plural form ‘*ḥana*’, ‘those (things), the (things) there’, but is here being used as a relativizer, the meaning being ‘those that..., those things that...’.

In this study, when a demonstrative is used as a relativizer and the spatial suffix is absent, the interlinear gloss has + at the end of the gloss, i.e. E+P+ = Emphatic Plural form being used as a relativizer.

Unlike the General Demonstrative Singular set, the General Demonstrative Plural set is only used for inanimate objects, whether assigned to a classifier or not.

Table 22. Overview of General Demonstrative Set, Plural Forms.

Proximity ↓	Form →	Simple Form	Emphatic Form (E)	Non-Emphatic <i>min</i> - Form (NEI)	Non-Emphatic <i>bit</i> - Form (NEIII)	Non-Emphatic <i>mu</i> - Form (NEII)
Proximal		ane	ngane, ñane	minane	Not used in Plural	mungane, mũñane
				Syncopated Form		Syncopated From
				mane		mųñe
Medial		ana	ngana, ñana	minana	Not used in Plural	mungana, mũñana
				Syncopated Form		Syncopated From
				mana		mųña
Distal		ano	ngano, ñano	minano	Not used in Plural	mungano, mũñano
		Augmented Simple Form	Augmented Emphatic Form	Syncopated Form		Syncopated From
		euno, iuno	ngaeuno, ñaiuno	mano		mųño

9. Animate Demonstrative Set, Plural Forms.

In the Animate Demonstrative Plural set, the Simple forms do not appear to be used independently as demonstrative pronouns, rather they only as act as post-nominal demonstrative adjectives and are not used as relativizers (this is the case with all the Simple forms of demonstratives).

The Animate Demonstrative Plural set (apart from the Simple forms) is used as demonstrative pronouns, as demonstrative adjectives, and as relativizers, and the Medial forms can also have just the function of the equivalent of a definite article with a very weak demonstrative function (see *Nauru Grammar*, page 11).

The Animate Demonstrative Plural set is based on the fusion of the demonstrative/spatial elements with the element ‘*bun*’, animate plural marker, having no reference to gender. In this study the ‘*bun*’ element is glossed in the interlinear examples for demonstratives as ANIM.P = Animate Plural.

The root ‘*bun*’ is also found in the word ‘*ibun*’, ‘*some/others (animate)*’ (phonemiced as [ibʲun] in Hodges 2020:262).

When the Animate Demonstrative Plural set is used as relativizers, the spatial suffixes are usually absent.

In Example 3 ‘*ñabũna*’ is the Emphatic Medial form of the Animate Demonstrative Plural, ‘those ones, the ones there’.

In this study, when a demonstrative is used as a relativizer and the spatial suffix is not present, the interlinear gloss has + at the end of the gloss, i.e. E+ANIM.P+ = Emphatic form of the Animate Plural set being used as a relativizer.

Table 23. Animate Demonstrative Set, Plural Forms.

Proximity ↓	Form →	Simple Form	Emphatic Form (E)	Non-Emphatic <i>min</i> - Form (NEI)	Non-Emphatic <i>mu</i> - Form (NEII)
Proximal		bune bũne bine	ngabune ñabũne	minibune minibũne mibune	mubune mũbũne
Medial		buna bũna bina	ngabuna ñabũna	minibuna minibũna mibuna	mubuna mũbũna
Distal		buno bũno bino	ngabuno ñabũno	minibuno minibũno mibuno	mubuno mũbũno

10. Unrealized Aspect Marker, ‘*inan*, *nan*’

In Example 2, ‘*nan*’ is the Unrealized Aspect Marker. It also appears in free variation as ‘*inan*’.

'*inan*' looks to be the base form as the words '*ma*', 'and'; '*bwe*', 'for'; and '*re*', the 3rd Person Plural Dependent Pronoun, all elide the vowel before '*nan*', i.e.

me + inan > *mi nan* [*m'inan*]
bwe + inan > *bwi nan* [*bw'inan*]
re + inan > *ri nan* [*r'inan*]

The Unrealized Aspect Marker is denasalized before verbs beginning with two vowels, the first of which is a high vowel, in which case the high vowel is deleted, i.e.

inan + eagad a uw gaim NG166 [Kayser: you will get your chastisement]
 >
inat agad a uw gaim

11. Denasalization followed by vowel sequence.

Denasalization usually occurs when a word final '*-n*' is followed by a high vowel.

In Example 2, when a word final '*-n*' is followed by a vowel sequence [high vowel+low vowel], and the high vowel is weak stress, or a short non-syllabic vowel [ɛ̃] or [ĩ], the high vowel is deleted following denasalization,

i.e. :

quaeiun ɛ̃obweni > *quaeiut obweni*

Other examples:

Example 73 *ian ɛ̃oaio* > *iat oaio*
 Example 74 *ian ɛ̃oaeo* > *iat oaeo*
 Example 183 *tik tsiminen ɛ̃ake* > *tik tsiminet ake*
 Example 198 *wo nim pan ɛ̃ow aña* > *wo nim patow aña*
 Example 207 *Ngain ɛ̃angame* > *Ngait angame*
 Example 281 *en ɛ̃on* > *et on*

Example 283 *imin jon* > *imit on*
Example 335 *ian gake* > *iat ake*

See also Notes 20, 38.

12. Distributive Numeral.

When the Causative Prefix ‘*ka-*’ is added to cardinal numerals, these become distributive in form.

The distributive form was originally a verbal form with a meaning approximating to ‘distribute x-number each’, ‘effect a distribution of x-number each’ and was always prefixed with a Dependent Personal Pronoun (NG171).

However, the written sources also present the distributive numerals being used outside of a causative verbal phrase.

A definite adaptation of the distributive numeral, according to Kayser (NG75), is the use of the distributive numeral in conjunction with the Construct Particle ‘*in*’ to represent the Ordinal Numerals, a concept that was indicated in pre-contact Nauruan by circumlocutions.

The Causative Prefix ‘*ka-*’ has undergone some morphological changes when prefixed to cardinal numerals.

Kayser gives a very full description of the Distributive Numeral in *Nauru Grammar*, pages 76 to 162, remarking that apart from the low numerals (1 to 10), they were largely obsolescent even in his day.

The remarks made at Section xxx apply here as well.

Kayser’s orthography has been largely retained in the following table.

Forms 3, 6 and 9 are not present in this series.

Empty cells mean that there were no distinctive forms that Kayser elicited.

Table 24. General Distributive Numeral, 1 to 10 (adapted from Kayser NG76-80).

Numeral	Form 1 Base form	Form 2 Reduplicated Form 1	Form 4 Partially Labialized form	Form 5 Reduplicated Form 4	Form 7 Fully Labialized form	Form 8 Reduplicated Form 7
1	katon	katakaton	quaton	quataquaton	waton	watawaton
2	karo	karokaro	quaro	quaroquaro		
3	katiju	katakatiyu	quatiyu	quataquatiyu	watiyu	watawatiyu
4	kataeq	katakataeq	quataeq	quataquataeq	wataeq	watawataeq
5	katijimo, katimo	katakatiijimo	quatiijimo, quatimo	quataquatiijimo	watiijimo, watimo	watawatiijimo
6			quaño			
7			quaeu			
8			quauju			
9			quado	quadoquado		
10			quita	quituquita		

So, from this table the distributive form for seven is '*quaeu, quaeiu*'. To form the ordinal number the Construct Particle 'in' is added, i.e.

quaeiu + in > quaeiun + ɛobweni > quaeiut obweni

13. Conditional Marker, '*tsin ia*'

In Example 3, '*tsin ia*' is the factual conditional marker used for 'if, at the beginning of a sentence; when not at the beginning of a sentence, it has the form '*ia*'.

14. Indefinite Determiner, Classifier 20[21].

In Example 3, '*eken*' is the Indefinite Determiner for Classifier 20[21]. It's meaning encompasses 'a little piece, a bit'.

Here, however, the construction:

Verb + *eken* + *ea* ,

shows that it is acting in a comparative sense, i.e.

ouwak eken ea... = greater than..., more great than...

15. '*ea*' = 'than'.

In Example 3, the usual meaning of the adposition in the form '*ea*, *a*' is 'to; to (him, her, it)'; however, in comparative clauses, it has the meaning of 'than'.

16. Vowel Elision and 'dummy' vowels.

There are inconsistencies in both the 1918 and 1976 orthographies. At times the orthographies represent the underlying elements in a phrase, and at other times the orthographies represent a more phonetic representation of the phrase.

'*me*', 'and'; '*bwe*', 'for'; '*ta*', 'only'; '*wo*', '2nd person singular dependent pronoun'; and '*re*', '3rd person plural dependent pronoun, they', regularly undergo vowel elision when the following element begins with a vowel, but there is no consistency in the orthographies.

'*me*', 'and'; '*bwe*', 'for'; '*ta*', 'only'; '*re*', 'they' are often written with a 'dummy' vowel as in Example 4, i.e. :

ma amwaim eõ kamararei represents *m'amwaim eõ kamararei*

17. 'ta', only, just'.

In Example 3, 'ta' is the adverb 'only, just'. It also appears in free variation as 'ita'. 'ita' looks to be the base form as the words 'ma', 'and'; 'bwe', 'for'; and 're', the 3rd Person Plural Dependent Pronoun, all elide the vowel before 'ta', i.e.

me + ta > mi ta [m'ita]

bwe + ta > bwi ta [bw'ita]

re + ta > ri ta [r'ita]

18. Dependent Personal Pronoun + Modal Aspect Marker.

There are a number of contractions of non-singular dependent personal pronouns with the Modal Aspect Marker.

In Example 4 we have 'amwam' and 'amwaim', and in Examples 10 and 11, 'amaim'.

Table 25. Contractions of non-singular dependent Personal Pronouns combined with Modal Aspect Marker.

Person		Dual	Trial	Plural
1st	Inclusive	ar + nim > arũm	eij + nim > aijũm	añ + nim > añũm am
	Exclusive	amar + nim > amarũm	amei + nim > ameijũm	ama + nim > amaim
2 nd		amwar + nim > amwarũm	amwei + nim > amweiũm	amwa + nim > amwaim amwam
3 rd		ar / ör + nim > arũm ör üm	arei + nim > areiũm	No merged form

19. Nauruan Personal Pronouns.

Table 26. Nauruan Personal Pronouns.

Number	Person	Function				
		Dependent	Independent	Emphatic	Objective (suffix)	Possessive (suffix)
Singular	1 st	a	aña anga	naña nanga	ō/eō o	-ū -u -ō -o
	2 nd	wo	auwe awe	ñauwe ngawe	w uw	m
	3 rd	e, o ā	ei eiy	ñei ngeiy	-	n
Dual	1 st inclusive	ar [ær]]	adar attar	ñadar ngattar	gadar kattar	dar tar
	1 st exclusive	mar	amar amar	ñamar ngamar	gamar kamar	mar
	2 nd	amwar mwar	amūrōr amuror	ñamūrōr ngamuror	gamūrōr kamuror	mūrōr muror
	3 rd	or ar	ūrōr uror	ñūrōr nguror	ūrōr uror	rōr ror
Trial	1 st inclusive	eij eiy	adei atteiy	ñadei ngatteiy	gadei katteiy	dei teiy
	1 st exclusive	mei meiy	amei ameiy	ñamei ngameiy	gamei kameiy	mei meiy
	2 nd	amwei mweiy	amiei amieiy	ñamiei ngamieiy	gamiei kamieiy	miei mieiy
	3 rd	arei areiy	ūrei ureiy	ñūrei ngureiy	ūrei ureiy	rei reiy
Plural	1 st inclusive	añ ang	ada atta	ñada ngatta	gada katta	da ta
	1 st exclusive	ama ma	ama	ñama ngama	gama kama	ma
	2 nd	amwa mwa	amiā amie	ñamiā ngamie	gamiā kamie	miā mie
	3 rd	re ro	ūra ura	ñūra ngura	ūra ura	ra

20. Denasalization before a high vowel.

Denasalization occurs frequently in Nauruan.

It is usual before the Absolute Maker/Nominal Prefix (see Note 11).

In Example 5, the Comitative/Instrumental Suffix ‘ōn, on’ undergoes denasalization before a high vowel, i.e.

okarawineiy on ekegen > okarawineiy ot ekegen

There are situations when denasalization is not triggered (see Note 38).

See also Note 86.

21. Adjunct Interruption.

In Example 5, '*ama inan okarawineiy ot ekegen kama*' is composed of a Verb Phrase using a reflexive verb '*ama inan okarawineiy...kama*', 'we will dress ourselves'; this follows the usual formation of a reflexive verb:

Dependent Person Pronoun + Verb + Independent Personal Pronoun

However, in this case, the usual sequence is interrupted by the adjunct '*ot ekeken*', 'with/by what?'

In Example 327, '*yegen ngea eke ngabema me amen mwid angogema awe*' is composed of a question clause based around the Verb Phrase '*eke... awe*', 'make you'.

However, in this case, the usual sequence is interrupted by the adjunct '*ngabema me amen mwid angogema*'.

In Example 522 the usual verbal pattern '*metuwa ura*' is interrupted by the conjunction '*bet*', i.e.

metuwa bet ura ekamarar ion, 'they also had a thought'

22. Weakened forms of Dependent Personal Pronouns.

The dependent personal pronouns written 'õ' (3rd Person Singular) and 'rõ' (3rd Person Plural, I understand to be weakened forms of 'e' and 're', 'o' and 'ro'.

23. Epenthetic Vowel.

When two consonants meet at a word boundary, Nauruan often interposes an epenthetic vowel.

The orthographies in the 1918 Bible and 1976 New Testament do not consistently show the epenthetic vowel, and vary in the vowel that is used to show the schwa/epenthetic vowel (o, õ, e, i).

In Example 10, '*amaimō ririñ*', 'we should do', final *-m* meets initial *r-*, so I understand the '*-ō*' to represent an epenthetic vowel (schwa) for phonotactic reasons.

In Example 109, '*ō kaiōt*' may either represent an epenthetic vowel between '*ñag*' and '*kaiōt*' or may represent a 'ghost vowel' (See Note 28) as an overcompensation by the translators who often put a 'ghost' vowel to indicate it is a 3rd Person actor.

24. Reinforcing Personal Pronoun.

In example 11, the actors in the question clause 'what should we do?' are reinforced by the '*bet ñama*', 'we too'.

'*ama*' is the 1st Person Plural Exclusive Dependent Personal Pronoun, 'we (plural exclusive)'.

'*ñama*', is the 1st Person Plural Exclusive Emphatic Personal Pronoun, 'we (plural exclusive)'.

In Example 30 '*ngama*' is again being used as a reinforcer to the actors of the question clause , '*ama*' .

The Reinforcing Personal Pronoun can also appear at the head of the Verb Phrase, as in Example 874,

muwurina anga anan nim, 'that cup (that) I, I must drink

25. '*ean*', 'by it'.

'*ean*' has as its usual meaning 'on him/her/it', however, when it stands at the end of a clause, it usually carries the meaning of 'by it, by means of it'

26. Variant spelling of 3rd Person Singular Dependent Pronoun.

'*ō*' is the orthographic convention for the 3rd person singular dependent pronoun (i.e. '*e*') in the 1918 Bible to show that the phrase of which it is part does not refer to an identifiable individual, but is indefinite, 'one, they', and in the English translation can often best be rendered by passivizing the phrase.

27. Velar Nasal Intrusion.

Velar Nasal Intrusion is triggered in a number of situations.

(1) When a verb requiring the adposition 'ea, a' is combined with the Perfective Aspect Suffix '-en', Velar Nasal Intrusion can be triggered.

The usual position of the Perfective Aspect Suffix is after the verb. However, in the cases below mentioned the Perfective Aspect Suffix is displaced from its usual position.

When 'ea, a' acts as the default 3rd Person Singular form, or 'ea, a' governs a 3rd Person non-singular objective pronoun, a velar nasal [ŋ] appears between the adposition and the Perfective Aspect Suffix, i.e.

V + a (3rd person default) + -en > V + anen

V + a + uror + -en > V + anen uror

V + a + ureiy + -en > V + anen ureiy

V + a + ura + -en > V + anen ura

(2) When a non-singular possessive form of a word is linked with the Construct Particle 'in' to form a compound word, Velar Nasal Intrusion can occur.

So in Example 14 we have the possessive 'aemiã', 'your words'; when this is linked with the Construct Particle to form a compound word, a velar nasal [ŋ] appears between the possessive word and the Construct Particle, i.e.

aemiã + in > amiãñ in, 'your words for.../your words of...'

amiãñ in + õnei, 'your words of reply'

In Example 701 we have the possessive word 'deideimie', 'your manner, your behaviour, your way'; when this is linked with the Construct Particle to form a compound word, a velar nasal [ŋ] appears between the possessive word and the Construct Particle, i.e.

deideimie + in > diediemieng in, 'your manner of...'

deideimiengin + meg, 'your manner of dwelling'

(3) When a non-singular Dependent Personal Pronoun or Possessive Classifier or Gerundive ends in a vowel and is followed by a vowel-initial word, the velar nasal [ŋ] may occur for phonotactic reasons.

So in Example 139 ‘*ama*’ 1st Person Plural Exclusive Dependent Pronoun ‘we’ is followed by a vowel-initial verb, i.e.

ama + ðijðiji > amañ ðijðij + -uw 2nd Person Objective Suffix > amañ ðijðijiw

In Example 532 the Gerundive ‘*kaniāñämie (kaniangemie)*’, ‘your being looked at’ is followed by the Directional ‘*eow*’, triggering Velar Nasal Intrusion, i.e.

kaniāñämie + eow >

kaniāñäemien eow...

In Example 683 ‘*aūra*’, ‘their’ is followed by the verb ‘*abi*’, ‘to hit, beat, smite, kill’ triggering Velar Nasal Intrusion, i.e.

aura + abi >

aūrañ abi

(4) When the Gerundival Suffix is attached to the adposition ‘*ea, a*’,

In Example 532 we see the verb ‘*kani*’, ‘look’, is modified by the adposition ‘*ea, a*’, ‘to’, the result ‘*kaniā*’ meaning ‘look at’.

This is then modified by the 2nd Person Plural Gerundive Suffix ‘*-ämie*’, i.e.

kani + a + - ämie, -emie

This combination triggers Velar Nasal Intrusion, i.e.

kaniā + - ämie > kaniā + n̄ (ng) + - ämie (-emie) >

kaniāñämie (kaniangemie) ‘your being looked at’

For further information of Velar Nasal Intrusion see the study “Nauruan Consonant Epenthesis: Velar Nasal Intrusion” at www.academia.edu.

28. 3rd Person Default in verbs.

When a verb (or a verb preceded by an aspect marker or a pre-verbal adverb or conjunction) is at the head of a verb phrase, and has no overt person maker, it is by default 3rd Person.

In Example 15 '*bwe ekeowet eñan waña jeiji*', '*ekeow*' has no overt person marker, so has the meaning of 'for there is now no place for my food(stuffs)'.

In Example 107 we have a vowel initial verb '*emwin*' that heads the verb phrase.

At times the translators overcompensate by putting a 'ghost' vowel to indicate it is a 3rd Person actor.

So the sequence '*e emwinõn ùra*' = '*emwinõn ùra*'.

In Example 173 the sequence '*me e eõ õtsimor*' = '*m'eõ õtsimor*'.

In Example 204 '*ã eõ oijuwõñ meõ eow itūrit ecclesia*' = '*eõ oijuwõñ meõ eow itūrit ecclesia*'.

29. Relative Possessive Classifier.

In Example 15 '*waña*' is the Relative Possessive Classifier, 1st Person Singular form, '*waña jeiji*', 'my food(stuffs)'.

Nauruan, like other Oceanic languages, makes a distinction between the objects and concepts viewed as intimately connected to humans and those less intimately connected.

In Nauruan, things which are considered as an integral part of human existence/experience and cannot be separated from the person fall into the inalienable category. i.e.

Kinship terms
body parts body
substances
a person's spirit,
name,
shadow
particular cultural objects

Other nouns are viewed as less bound to humans, the relationship being termed alienable. This duality (inalienable/alienable) is manifested in the Nauruan possessive construction:

Inalienable:

nouns are marked with a direct possession construction with suffixes specifying the possessor being attached to the inalienable noun.

Alienable:

nouns are marked with an indirect possession construction that requires a possessive classifier - with the appropriate possessive suffix - that precedes the alienable noun.

There are two possessive classifiers used in Nauruan alienable possessive phrases:

with the base 'a-'.

This general possessive classifier is used for objects in a relationship of outright possession or "ownership" (NG20); the Nauruan general possessive classifier 'a-' seems to reflect Proto-Micronesian *aa, 'own or acquire ownership of an alienable object' (Bender et al. 2003).

with the base 'wō-, wa-' (1918 Bible), 'wo-/wa-' 1976).

This relative possessive classifier is used for "actual use of a thing, the permanent or transitory possession of a thing" (NG20)

Table 27. Basic Template for the Alienable Possessive Phrase.

Function 1 Slot	Function 2 slot	Function 3 Slot	Function 4 Slot (optional)
Possessive Classifier	Possessive Suffix referencing Possessor	Possessum	Possessor

Table 28. Relative Possessive Classifier.

Number	1 st person	1 st inclusive	1 st exclusive	2 nd person	3 rd person
Singular	wanga/ wonga/ waña	-----	-----	wam	wan/won/wōn; wanna/wōnō
Dual	-----	warar/wōrar	wamar/ wōmar	wamuror/ wamūrōr	wongaror/ wōñarōr
Trial	-----	wareiy/warei	wameiy/wam ei	wamieiy/ wamiāi	wangareiy/ wañarei
Plural	-----	wora/wara/ wōra	wama	wamie/wamiā	wangara/ wañara

The Relative Possessive Classifier forms are used also as Possessive Pronouns (NG25). The 3rd Person Singular form ‘*wōnō*, *wanna*’ is only used as a Possessive Pronoun.

30. General Possessive Classifier.

In Example 20 ‘an’ is the General Possessive Classifier, 3rd Person Singular form, ‘*an makur God*’, ‘the work/s of God’.

As stated in Note 29, there are two possessive classifiers used in Nauruan alienable possessive phrases:

with the base ‘*a-*’.

This general possessive classifier is used for objects in a relationship of outright possession or “ownership” (NG20); the Nauruan general possessive classifier ‘*a-*’ seems to reflect Proto-Micronesian **aa*, ‘own or acquire ownership of an alienable object’ (Bender et al. 2003).

with the base ‘*wō-*, *wa-*’ (1918 Bible), ‘*wo-*/*wa-*’ 1976).

This relative possessive classifier is used for “actual use of a thing, the permanent or transitory possession of a thing” (NG20)

The Relative Possessive Classifier is discussed in Note 29.

Table 27. Basic Template for the Alienable Possessive Phrase.

Function 1 Slot	Function 2 slot	Function 3 Slot	Function 4 Slot (optional)
Possessive Classifier	Possessive Suffix referencing Possessor	Possessum	Possessor

Table 29. General Possessive Classifier.

Number	1 st person	1 st inclusive	1 st exclusive	2 nd person	3 rd person
Singular	aeo/aeō; au/aũ	-----	-----	am; aeam/aeōm	an; aen
Dual	-----	attar/adar	amar	amuror/amūrōr	auror/aūrōr
Trial	-----	atteiy/adei	ameiy/amei	amieiy/amiei	aureiy/aūrei
Plural	-----	atta/ada	ama	amie/amiā	aura/aūra

31. Adposition ‘ea, a’.

In Example 16 the adposition ‘ea, a’ has its usual meaning ‘to (him, her, it)’, although it has other uses too (See Notes 15 and 74).

The adposition ‘ea, a’, ‘to (someone/something)’, does not follow the usual pattern of adpositions that take the inalienable possessive suffixes. Rather, ‘ea, a’ attaches the Objective forms of the Personal Pronouns to itself. The only exceptions are the irregular 1st Person Singular form ‘ame’, and the default 3rd Person Singular form ‘ea, a’.

The forms in ‘a’ can appear as ‘ea’.

Table 30. Forms of 'ea, a' with person/object reference:

	Singular	Dual		Trial		Plural	
1 st Person	ame a me	EXC	a gamar a kamar	EXC	a gamei a kameiy	EXC	a gama a kama
		INC	a gadar a kattar	INC	a gadei a katteiy	INC	a gada a katta
2 nd Person	aw a uw	a gamūrōr a kamuror		a gamiei a kamieiy		a gamiā a kamie	
3 rd Person	ea, a	a ūrōr a uror		a ūrei a ureiy		a ūra a ura	

If emphasis is required, the default 3rd Person Singular form 'ea, a' can be followed by the 3rd Person Singular Emphatic Pronoun, as in Example 837, i.e.

epo a ñei, together with him (her, it)

32. Demonstrative set for Classifier 27[6].

In Example 18 'mūene' is the Non-Emphatic Proximal Singular form of the demonstrative set for Classifier 27[6] ōe for vegetation and plants etc., i.e. 'this plant, the plant here'.

In Example 659 'ngoene' is the Emphatic Proximal Singular form. i.e. 'this plant, the plant here'.

Table 31. Demonstrative set for Classifier 27[6].

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
27 [6]	oe/oā [o*e] plants, vegetation	Proximal	oene	ngaoene/ngoene	minoene	muoene/muene
		Medial	oena	ngaoena/ngoena	minoena	muoena/muena
		Distal	oeno	ngaoeno/ngoeno	minoeno	muoeno/mueno

33. Male Demonstrative Set, Singular Forms.

In Example 32 '*amea*' is the Medial form of the Male Demonstrative Singular set, '*that male, the male there*'.

When the demonstrative function is not is focus, these demonstratives (particularly the Medial form) can be rendered in English as 'he'.

When placed before Proper Names, these demonstratives have little or no demonstrative function other than identifying the bearer of the name as being male.

This set of demonstratives is not used as relativizers.

Table 32. Male Demonstrative Set, Singular Forms.

Degree of Proximity	Simple form	Syncopated Form	English gloss
Proximal	ametune	amune	this male here
Medial	[*ametuna, not attested]	ameta	that male there
		Syncopated form	
		amea	
Distal	ametuno	amuno	that male yonder

34. Demonstrative Numeral.

In Example 21 ‘*murowe*’ is taken from the Demonstrative Numeral set, and is the Non-Emphatic Proximal form for ‘two’, i.e. ‘these two things’, the two things here’. The Demonstrative Cardinal Numeral is used for inanimate words not assigned to a classifier.

Kayser in his *Nauru Grammar* gives a full list of forms in the Demonstrative Numeral set, as well as for the Classificatory Demonstrative Numeral set (*Nauru Grammar* pages 41 to 61; see the studies “Nauruan Demonstratives” and “Nauruan Numeral System” at www.academia.edu).

Table 33. Demonstrative Numeral for ‘2’

Numeral	Degree of Proximity	Simple form	Emphatic form (nga-)	Non-Emphatic I form (min-)	Non-Emphatic II form (mu-)
Two	Proximal	roʔe	ṅaroʔe	miniroʔe	muroʔe
	Medial	roʔa	ṅaroʔa	miniroʔa	muroʔa
	Distal	roʔo	ṅaroʔo	miniroʔo	muroʔo

Note: the spatial suffixes -ʔe -ʔa -ʔo are spelt -we -wa -wo elsewhere.

35. Temporal Markers.

In Example 26 ‘*ṅaga* (*ṅaga*, *ngaga*)’ is the Medial form of the Temporal Marker, TEMP+MED, ‘at that time, then (past occurrence), when (past occurrence)’

The Temporal Markers define the time at which an event occurs.

Table 34. Temporal Markers.

Degree of Proximity	Form
Proximal: 'at this time', 'now'	<i>ngage/ñage</i>
Medial: 'at that time', 'when (past occurrence)', 'then (past occurrence)'	<i>ngaga/ñaga</i>
Distal: 'at that time (more distant past)', 'when (more remote past occurrence)', 'then (more remote past occurrence)'	<i>ngago/ñago</i>

The underlying base is 'ag' with the Emphatic Prefix attached, and with appropriate spatial suffixes (see Note 51).

In both the 1918 Bible and the 1976 New Testament, where the temporal marker appears without an apparent spatial suffix (i.e. *ngag/ñag*), this appears to be an orthographical convention to indicate that 'ngaga/ñaga' TEMP+MED drops its final vowel before a following vowel, examples:

ñag ã eitsiōk Ge 1:1
ñag ar eitsiōk Ge 19:4
ñag e eitsiōk Ge 24:15
ñag A eitsiōk Ge 24:45
ñag e eitsiōk Ge 25:6
ñag eitsiōk Ge 29:8
ñag eitsiōk Ge 31:38
ñag e etistiōk Ge 37:18
ñag eitsiōk Ge 41:50
ñag A eitsiōk Ge 48:5
ñag eitsiōk Ex 1:19

36. Female Demonstrative Set, Singular Forms.

In Example 27 '*äita (ãita, eita)*' is the Medial form of the Female Demonstrative Singular set, 'that female, the female there'.

When the demonstrative function is not is focus, these demonstratives (particularly the Medial form) can be rendered in English as 'she'.

When placed before Proper Names, these demonstratives have little or no demonstrative function other than identifying the bearer of the name as being female.

This set of demonstratives is not used as relativizers.

Table 35. Female Demonstrative Set, Singular Forms.

egree of Proximity	Simple form	Syncopated Form	English gloss
Proximal	eitune, ãitune	tune	this female, the female here
Medial	eituna, ãituna	eita, ãita	That female, the female there
Distal	eituno, ãituno	tuno	that female yonder

37. Demonstrative set for Classifier 13[12].

In Example 215 '*ḥagana*' is the Emphatic Medial Singular form of the demonstrative set for Classifier 13[12] *ga* reef passages, gaps in reefs, reef hollows, i.e. 'that reef passage' (See Notes 49,58).

Table 36. Demonstrative Set for Classifier 13[12].

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
13[12]	ga [gʌ] reef fissures, reef passages, gaps in reefs, reef hollows	Proximal	gane	ḥagane	minigane	mʊgane
		Medial	gana	ḥagana	minigana	mʊgana
		Distal	gano	ḥagano	minigano	mʊgano

38. Denasalization lacking.

Denasalization does not appear to be triggered

- (a) before adpositions
- (b) between compound adpositions
- (c) before locative adverbs
- (d) before the 3rd Person Singular Dependent Pronoun 'e'
- (d) with Proper Nouns (Personal Names, geographic names) ending in '-n'
- (e) before nouns modified by possessive suffixes or the construct suffix

This is not followed in Example 94 *'iju iot etsimiä'*

(f) before the Negative Particle *'eõ, eo'*

(g) 3rd Person Singular forms of the General and Relative Possessive Classifiers followed by a high vowel
Except inverted possessive clauses – see Note 85

(h) after a demonstrative that is acting as a relativizer

(i) where the Unrealized Aspect Marker *'nan'* is followed by a single vowel the first of which is a high vowel

39. **'which of...?'**

ekägen eara ñea wo eäñ? NG65 which of them (inanimate) do you like?

what on+3P.POS E+MED 2S.DEP like
which of them do you like?

See Section 12.8.

yegen ea – which of...(animate)

386 ijeget eñame eamiä ñea aibu wõn schafe
which of you [who is the man], the one having 100 sheep

402 nan agen ijeget äita ean amebũna aeiü?
which of those seven men will she be wife?

40. **Perfective Aspect Suffix with *'ea, a'*.**

'añen'. In Example 49 *'añen'* is the combination of the adposition *'ea, a'*, 'to (something/someone)', with the Perfective Aspect Suffix *'-en'*.

Usually, the Perfective Suffix is attached to the verb base, however when the verb requires the adposition *'ea, a'* AND the adposition has the default 3rd Person Singular form *'ea, a'* OR has a 3rd Person non-singular objective personal pronoun form, the Perfective Aspect suffix is shifted from the end of the verb to the end of the adposition, with the velar nasal /ŋ/ being inserted between *'ea, a'* and the Perfective Aspect suffix, and this is obligatory, i.e. :

$V + a \text{ (3rd person default)} + -en > V + \text{angen}$

$V + a + \text{uror} + -en > V + \text{angen uror}$

$V + a + \text{ureiy} + -en > V + \text{angen ureiy}$

$V + a + \text{ura} + -en > V + \text{angen ura}$

41. Assimilation of Absolute Marker/Nominal Prefix and 3rd Person Dependent Pronoun.

- (a) When a noun with an initial stressed high vowel is modified by the Absolute Marker/Nominal Prefix 'e-', the Absolute Marker/Nominal Prefix is assimilated to the initial high vowel, i.e.

$e- + eña > eña$
 $e + eb > be$

- (b) When the 3rd Person Singular Dependent Pronoun comes before a verb with an initial high vowel, or the Negative Particle 'eo, eõ' the 3rd Person Singular Dependent Pronoun is assimilated to the high vowel, i.e.

$e- + eko > eko$
 $e- + eimwi > eimwi$
 $me + e- + eõ + eimwi > m'eõ eimwi$
Example 173 me e eõ õtsimor > m'eõ õtsimor
Example 204 ã eõ oijuwõñ > eõ oijuwõñ

- (c) Verbs with initial vowel 'o-' take a modified form of the 3rd Person Singular Dependent Pronoun, i.e. 'o-'.
This is assimilated to the initial vowel of the verb.

42. Demonstrative set for Classifier 11[7].

In Example 50 '*ñeijin*' is taken from Emphatic Medial form of the Demonstrative for Classifier 11[7] *eiji* for utterances, messages. The Emphatic Medial form '*ñeijina*', 'that word, the word there' is here being used as a relativizer, so the spatial suffix is dropped, and it has the meaning of 'the word that..., the message that...'.
In Example 786 '*mineiyina*' means 'that word, that message'.

Table 37. Demonstrative Set for Classifier 11[7].

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
11(7)	eiji/eiyi [e3i] words	Proximal	eiyine	ngaeiyine/ngeiyine	mineiyine	mueiyine
		Medial	eiyina	ngaeiyina/ngeiyina	mineiyina	mueiyina
		Distal	eiyino	ngaeiyino/ngeiyino	mineiyino	mueiyino

43. Demonstrative set for Classifier 23[22].

In Example 75 '*ngamwarina*' is the Emphatic Medial form of the Demonstrative for Classifier 23[22] *mwari* larger piece, large part of an object, 'so '*ngamwarina etangen aeo onano*', 'that place for my rest/my resting place'.)

Table 38. Demonstrative Set for Classifier 23[22].

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
23(22)	mwari [m ^w ʌr ^{hi}] larger piece, large part of an object	Proximal	mwarine	ngamwarine	minimwarine	mumwarine
		Medial	mwarina	ngamwarina	minimwarina	mumwarina
		Distal	mwarino	ngamwarine	minimwarino	mumwarino

44. Regressive Assimilation *n* to *d*.

In Example 79 the final nasal of '*ean*' is assimilated to the initial dental on the following word, i.e.

ean + damarũmũ > eat damarũmũ

In Example 166 '*ro ngae awet dogum*', 'they have already placed your guilt on you [they have already accused you of wrong], the final '*-n*' of '*awen*' is assimilated to the following dental, i.e.

aw + -en > awen + dogum
> awet dogum

45. Classificatory Numeral for Classifier 5[11].

In Example 92 '*aibũmin*' is taken from the Classificatory Cardinal Number set for Classifier 5[11] *bũmi* 24-hour days, night, i.e. 'one 24-hour day, one night'.

Table 39. Classificatory Numeral for Classifier 5[11], 1 to 4.

Classifier	1	2	3	4
5 [11] bũm/bum/büm[bim]	aibümin	arabüm	aijubüm	eabüm

46. Anomalous denasalization or lack thereof.

Example 94 *iju iot etsimiã*, usually lacking before possessivized nouns

47. Regressive Assimilation lacking.

Example 97 *eken dõgin*

Example 98 *ken dõgin*

48. ‘*an ei ririñ ñune*’.

In Example 97 we see a possible example of an alienable possessive phrase influenced by English.

‘*an ririñ ñune*’ has the meaning ‘belonging to him/her/it do this’, or ‘his/her/its doing this’, so the Independent Personal Pronoun ‘*ei*’ (which means of itself ‘he/her/it’) seems not to be required.

49. Indefinite Determiner, Classifier 13[12].

In Example 215 ‘*egan*’ is the Indefinite Determiner Classifier 13[12] *ga* reef passages, gaps in reefs, reef hollows, ‘an object of Classifier 13[12]. (See Notes 37,58).

50. Position of Perfective Aspect Suffix.

The Perfective Aspect Suffix is usually attached to the verb base.

However, there are situations in which it is displaced from its usual position.

(a) When the verb has a singular objective form (direct or indirect), the Perfective Suffix follows the Objective Personal Pronoun.

Example 140

ama eed uw en
1P.EXC.DEP see 2S.OBJ PERF

Example 166

ro nga awet dogum
3P.DEP set to+2S.OBJ guilt+2S.POS

Example 325

yegen ngea iy on
who E+MED chose 1S.OBJ+PERF

(b) When the verb requires 'ea, a', and

'ea, a' acts as the default 3rd Person Singular form, or

'ea, a' governs a 3rd Person non-singular objective pronoun,

a velar nasal [ŋ] appears between the adposition and the Perfective Aspect Suffix, i.e.

V + a (3rd person default) + -en > V + angen

V + a + uror + -en > V + angen uror

V + a + ureiy + -en > V + angen ureiy

V + a + ura + -en > V + angen ura

(c) When the verb is modified by the directional suffixes

Example 68 *tsin ia eadoeowen*

Example 147 *wo re eowen*

51. Contrafactual Conditional Clauses.

Contrafactual Conditional Clauses are usually marked by the temporal particle ‘*ag*’ in the distal form, i.e. ‘*ago*’, usually followed by the conditional particle ‘*ia*’, i.e. ‘*ago ia*’ (see Note 35).

The result of a contrafactual clause is usually marked by the unrealized aspect marker ‘*inan, nan*’ or in negative results, by the unrealized negative aspect marker ‘*eab*’. The result (apodosis) usually follows the condition (protasis).

In Example 819, ‘*ōten ago ia amea etōñin oura ñañan men*’, had her father spat in her face, the result is ‘*eab gadūkūrañ ean abūmin aeiū*’, would she not have been ashamed seven days.

‘*ago ia*’ has two expanded forms, ‘*ngago ia*’ and ‘*kamwen ago ia*’. [I take ‘*kamwen naga ia*’ to be a printing error in Example 172]

52. Classificatory Numeral for Classifier 21[4].

In Example 172 ‘*aimaen*’, is taken from the Classificatory Cardinal Number for Classifier 21[4] *mae* ‘long rigid object’. i.e. ‘one long rigid object’ as with limbs.

Table 40. Classificatory Numeral for Classifier 21[4], 1 to 4.

Classifier	1	2	3	4
21 [4] mae/ma [mjai]	aimaen	arumae	aijimae	amae

53. Animate Demonstrative Numeral.

In Example 177 ‘*ñarumen*’ is taken from the Animate Demonstrative Numeral set, Emphatic Medial form for ‘two’, ‘*ñarumena*’, ‘those two living beings, the two living beings there’.

Here it is acting as a relativizer (hence the omission of the spatial suffixes), i.e. , ‘those two livings being who...’, and by being qualified by the noun ‘*eñame*’, ‘human, person, man’, ‘*eñame ñarumen...*’ = ‘those two men who...’.

In Example 222 ‘*mijimena*’ is the Non-Emphatic II mu- forms for ‘three’, ‘those three living beings there’.

Table 41. Animate Demonstrative Numeral, 1 to 4.

		Simple	Emphatic	NEI	NEIII
One (suppletive) <i>Taken from General Demonstrative set</i>	Proximal	une	ngune ñune hune	mitune	bitune
	Medial	ia	ngea ñea hea	mituna	bita
				Syncopated form	
				mita	
	Distal	uno	nguno ñuno huno	mituno	bituno

Two	Proximal	rumene	ngarumene ñarumene	minrumene minirumene	NEII murumene mūrumene
	Medial	rumena	ngarumena ñarumena	minrumena minirumena	murumena mūrumena
	Distal	rumeno	ngarumeno ñarumeno	minrumeno minirumeno	murumeno mūrumeno
Three	Proximal	iyimene jimene imene	ngaiyimene ñaijimene	miniyimene minijimene	muiyimene mūijimene
					Syncopated form
					miyimene mijimena
	Medial	iyimena jimena imena	ngaiyimena ñaijimena	miniyimena minijimena	muiyimena mūijimena
					Syncopated form
					miyimena mijimena

54. Demonstrative Set for Classifier 5[11].

In Example 177 'ñabūmine' is taken from the Demonstrative set for Classifier 5[11] *bumi* 24-hour day, night, Emphatic Proximal form, 'this day, today'.

Table 42. Demonstrative Set for Classifier 5[11]

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
5(11)	būmi, bumi night/24 hour day	Proximal	būmine bumine	ñabūmine ngabumine	minibūmine minibumine	mūbūmine mubumine
		Medial	būmina bumina	ñabūmina ngabumina	minibūmina minibumina	mūbūmina mubumina
		Distal	būmino bumino	ñabūmino ngabumino	minibūmino minibumino	mūbūmino mubumino

55. 'dei'.

In Example 183, in the 1918 Bible 'dei' corresponds to the frequent spelling ' t'eiy ' in the 1976 Testament Etimeduw and on this basis is analyzed as 'only+3S.IND'

Why or how this portmanteau for 'people of...' came about is unclear.

56. Male Demonstrative Set, Plural Forms.

In Example 194 'amebũna' is the Medial form of the Male Demonstrative Plural set.

The Male Demonstrative Plural set is not used as relativizer.

Table 43. Male Demonstrative Set, Plural Forms.

Degree of Proximity	Simple form	Syncopated Form	English gloss
= Proximal	amebune, amebũne	ambine, bune	these males, the males here
Medial	amebuna, amebũna	ambina, buna	those males, the males there
Distal	amebuno, amebũno	ambino, buno	those males yonder

57. Independent Personal Pronouns used as objective forms.

In Example 198 the Independent Personal Pronoun is used with an objective meaning.

This is usually done with sound sequences that are dispreferred within the language.

However, in Example 327, 'yegen ngea eke ngabema me amen mwid angogema awe' is composed of a question clause based around the Verb Phrase 'eke... uw', 'make you'.

However, in this case, the usual sequence is interrupted by the adjunct '*ngabema me amen mwid angogema*'. In such cases the displaced Objective Pronoun is replaced by the Independent Personal Pronoun.

58. Determiner 'other'

In Nauruan, the equivalent of the English determiner 'the other' for use with inanimate nouns is formed by using the appropriate demonstrative and Indefinite Determiner taken from the Classifier to which the word is assigned.

Examples:

itüber ñarana eran, the other mat NG67

ñaeona eon, the other canoe NG67

In Example 215 '*ñagana egan*',

'*ñagana*' is the Emphatic Medial Demonstrative for Classifier 13[12] *ga* reef passages, gaps in reefs, reef hollows, 'that reef passage';

'*egan*' is the Indefinite Determiner for Classifier 13[12] *ga*, 'a reef passage'.

Put together, '*ñagana egan*' means 'that other reef passage'.

For nouns not assigned to a classifier, the demonstrative is taken from the General Demonstrative set, followed by the General Indefinite Determiner, '*ion*'.

For animate nouns, an appropriate animate demonstrative is used, followed by the General Indefinite Determiner '*ion*', i.e.

amea ion, the other one, the other male NG67

äta ion, the other one, the other female NG67

59. '*imin o äta*'.

In Example 219 '*imin o äta*', 'bird; flying creature' and can be analyzed as meaning 'thing fly'.

It is written ‘*imin ðeta*’ in the 1918 Bible and ‘*imin oeta*’ in the 1976 Testament Etimeduw.

‘*oeta, ðeta*’ means to fly, to jump; the first vowel is a non-syllabic vowel glide ‘*ɤeta*’ which is which is elided when the Causative Prefix ‘*ka-*’ is added,

ka- + ɤeta > keta

kāta NG172 to cause the flying; the thing made to fly
ewewet imin óeta ND feather
bōrañ in ðeta Ge 7:14 their wings
enimō ðaðeta imin ðeta Ge 1:20 let the flying ceatures fly about
mō ðetuðeta Ac3:8 and jumping up and down
wetu-weta ND jump

60. Animate Numeral.

In Example 222 ‘*aijimen*’ is taken from the Animate Cardinal Numeral set, ‘three living beings’.

Table 44. Animate Numerals (suppletive and defective set)

Two	Three	Four	Ten	Twenty	Thirty
arumen	aijimen aiyimen	amen	waea/oāa ◊	aruma	aijumo aijimo ayumo

◊ Nauruan Bible (1918) has ‘*waea*’ as the form for 10 living beings; the spelling given in Nauru Grammar (1936:43,70) for 10 living beings is ‘*oāa [wea]*’, as it is (almost always) in Testament Etimeduw 1976 i.e. ‘*oea*’.

61. Demonstrative Set for Classifier 30[3].

In Example 225 ‘*m̥rana*’ is the Non-Emphatic Medial form of the Demonstrative set for Classifier 30[3] *ra* objects presenting a flat surface: ‘*m̥rana itüber*’, that mat.

In Example 271 ‘*ñarana*’ is the Emphatic Medial form, ‘*ñarana w̥m*’, that flat object (previously referred to) of yours’.

Table 45. Demonstrative Set for Classifier 30[3].

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
30[3]	ra [r ^h æ] objects conceived of as presenting a flat surface	Proximal	rane	ngarane	minirane	murane
		Medial	rana	ngarana	minirana	murana
		Distal	rano	ngarano	minirano	murano

62. Classificatory Numeral for Classifier 30[3].

In Example 271 '*arura*', is taken from the Classificatory Cardinal Number for Classifier 30[3] *ra* object presenting a flat surface.

Table 46. Classificatory Numera for Classifier 30[3], 1 to 4.

Classifier	1	2	3	4
30 [3] ra [r ^h æ]	airan	arura	aijra	ara

63. Variant spellings.

There are several words whose spellings vary, amongst which:

The adposition '*atsin*, *atin*', is always spelt '*atsin*' in the 1918, but in Example 823 we have '*ōni aratatsin ian bemūrōr*', 'seek his blood from their hands', which shows an underlying form '*ēatsin*' (see Note 11). In the 1976 New Testament it is variously spelt '*eatsin*' and '*atsin*'.

The noun '*eñame*', is always spelt '*eñame*' in the 1918 Bible when associated with the Absolute Marker/Nominal Prefix. But in the 1976 New Testament it is also spelt '*engame*', however, when it triggers denazalisation, the form is '*angame*', which shows an underlying form '*ēangame*' (see Note 11).

The noun '*eñōg*' is so written in the 1918 Bible and '*engog*' in the 1976 New Testament whenever associated with the Absolute Marker/Nominal Prefix, but when not so associated, it appears as , '*añōg*', e.g. '*añōg ane*' Ge 43:7, 'these words'. This shows an underlying '*ēañōg*' .

64. Demonstrative Set for Classifier 10[15].

In Example 277 '*habena*' is the Emphatic Medial form of the Demonstrative set for Classifier 10[15] *ebe* part of a land-mass: that land, that portion of land.

=

Table 47. Demonstrative Set for Classifier 10[15].

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
10(15)	ebe/äbe [ebe] piece of land	Proximal	ebene	ngaebene/ngabene	minebene	muebene
		Medial	ebena	ngaebena/ngabena	minebena	muebena
		Distal	ebeno	ngaebeno/ngabeno	minebeno	muebeno

65. Demonstrative Set for Classifier 12[5].

In Example 277 '*meona*' is the Non-Emphatic Medial form of the Demonstrative set for Classifier 12[5] *eo* trough-shaped objects (canoes, boats, cars, planes, troughs), 'that ship (in context)'.

Table 48. Demonstrative Set for Classifier 12[5]

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
12(5)	eo [e'o] trough-shaped objects	Proximal	one	ngaeone/ngaione	mineone	mueone meone/mione
		Medial	ona	ngaeona/ngaiona	mineona	mueona meona/miona
		Distal	ono	ngaeono/ngaiono	mineono	mueono meono/miono

66. Transitive Verbs + Perfective Aspect Suffix.

With Transitive Verbs, when the Perfect Aspect Suffix is attached to the verb an intervening vowel 'i' occurs between the verb stem and the aspect suffix.

Example 74 *riring* + *-en* > *riringien*

Example 291 *ogok* + *-en* > *ogokien*

67. Direct Address (Vocative) Demonstratives.

In Example 325 '*amunuwe*' is the direct address (vocative) form of the demonstrative, 'you, man!'.

Table 49. Fused Forms of Direct Address (Vocative) Demonstratives (Singular).

Addressee	Composition		
	Demonstrative	Independent Personal Pronoun	
Male addressed	amune	awe, auwe	amunuwe
Female addressed	etune, eitune, äitune	awe, auwe	etunuwe, eitunuwe, äitunuwe
Not gender specific	une	awe, auwe	unuwe

If a personal name is involved, '*amunuwe*' and '*etunuwe*' stand at the head of the phrase, '*unuwe*' stands after the person name.

There are other combinations for two, three, or four addressees.

When the party addresses is more than four persons, the appropriate animate demonstrative plural is used usually in conjunction with the 2nd Person Plural Objective Pronoun '*kamie/gamiä*'.

In Example 867 '*amen Israel buna kamie*', 'you Israelites!'

68. Regressive assimilation *n* to *r*

A morphological rule is that a final '*n*' assimilates to the following '*r*'. This seems to be non obligatory.

Example 330 *ean + rabatan* > *ea' rabadan*

Example 700 *deden rabarata* > *dede' rabatara*

When the Unrealized Aspect Marker '*inan, nan*' (see Note 10) comes before an *r*- initial verb of more than two syllables, regressive assimilation occurs, i.e.

wo nan ririñ NG166 you will do it

>

wo na' ririñ

bu'a nan rädö NG166 for I will come back

>

bu'a na' rädö

69. Indefinite Determiner, Classifier 23[22].

In Example 336 '*emwarin*' is the Indefinite Determiner for Classifier 23[22] *mwari* 'a larger piece', a large part of an object'.

70. Indefinite Determiner, Classifier 10[15].

In Example 337 '*eben*' is the Indefinite Determiner for Classifier 10[15] *ebe* 'a part of a land-mass, a plot of land'.

71. Female Demonstrative Numeral.

In Example 353 '*ärumena*' is the Medial form of the Female Demonstrative Numeral for two, 'those two women, those two females'.

Table 50. Female Demonstrative Numeral.

Number	Proximity	End Form	Syncopated Form
Two females	Proximal	eirumene äirumene erumene	None
	Medial	eirumena äirumena erumenea	None
	Distal	eirumeno äirumeno erumeno	None
Three females	Proximal	etiyimene äitsijimene etijimene	etimene äitsimene
	Medial	etiyimena äitsijimena etijimena	etimena äitsimena
	Distal	etiyimeno äitsijimeno etijimeno	etimeno äitsimeno

72. 'amun'.

In Example 380 '*ijegen amun okona...*', '*amun*' is the syncopated form of the Male Demonstrative (see Note 33), however it is lacking the usual spatial suffix, so it is either the elided form of '*amune*', 'this mal here' or '*amuno*', 'that male yonder'; or an irregular use of this demonstrative as a relativizer.

73. Male Demonstrative Numeral.

In Example 382 '*ameitsimena*' is the syncopated Medial form of the Male Demonstrative Numeral for three, 'those three men, those three males'.

Table 51. Male Demonstrative Numeral.

Number	Proximity	End Form	Syncopated Form
Two males	Proximal	amerumene	None
	Medial	amerumena	None
	Distal	amerumeno	None
Three males	Proximal	ametiymene ameitsijimene ametijimene	ametimene ameitsimene
	Medial	ametiymena ameitsijimena ametijimena	ametimena ameitsimena
	Distal	ametiymeno ameitsijimeno ametijimeno	ametimeno ameitsimeno

74. **‘ea’ = ‘until’.**

In 386 ‘ea’, whose usual meaning is ‘to’, is here used in the sense of ‘until’

‘me nua mō ãnani ñea õgõrõ ea an ãt’, ‘and he goes and searches the one that is lost until his finding it’.

75. **‘ion o ion’.**

In Example 389 ‘ion o ion’ is the expression for ‘each single one’, ‘one by one’.

‘ion’ on its own in the General Determiner, ‘one; a, an’.

Kayser (NG66) also gives ‘aiquõn o aikuõn’, in the sentence:

ma [sic; mwa] ärä ea me mұhana epe aikuõn o aikuõn, ‘pass me those stone one at a time’

Its unclear if ‘ion o ion’ is restricted to animate subjects, and ‘aiquõn o aikuõn’ to inanimate subjects.

76. Demonstrative set for Classifier 4[10].

In Example 397 '*mübögəna*' is the Non-Emphatic-Medial forms of the Demonstrative for Classifier 14[10] *böge* bodies of water, 'that body of water'.

Table 52. Demonstrative Set for Classifier 4[10]

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
4(10)	böke/boge [bäge] body of fresh water	Proximal	bogene	ngabogene	minibogene	mubogene
		Medial	bogena	ngabogena	minibogena	mubogena
		Distal	bogeno	ngabogeno	minibogeno	mubogeno

77. Classificatory Numeral for Classifier 6[32].

In Example 398 '*mübuəretaḡe*' is the Non-Emphatic Proximal form of the Classificatory Demonstrative Numeral, 10, for Classifier 6[32] *bwere* contents of baskets: these ten baskets-ful.

Table 53. Demonstrative Numeral for Classifier 6[32], 1 to 4.

Classifier 6[32] bwere/buere [b ^w ere]					
	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I	Non-Emphatic form II
1	Proximal	buerene	ñabuerene	minibuerene	mübuere
	Medial	buerena	ñabuerena	minibuerena	mübuere
	Distal	buereno	ñabuereno	minibuereno	mübuere
2	Proximal	rabuerḡe	ñarabuerḡe	minirabuerḡe	mürabuerḡe
	Medial	rabuerḡa	ñarabuerḡa	minirabuerḡa	mürabuerḡa
	Distal	rabuerḡo	ñarabuerḡo	minirabuerḡo	mürabuerḡo
3	Proximal	ijibuerḡe	ñaijibuerḡe	minijibuerḡe	müijubuerḡe
	Medial	ijibuerḡa	ñaijibuerḡa	minijibuerḡa	müijubuerḡa
	Distal	ijibuerḡo	ñaijibuerḡo	minijibuerḡo	müijubuerḡo
4	Proximal	abuerḡe	ñabuerḡe	minabuerḡe	müabuerḡe
	Medial	abuerḡa	ñabuerḡa	minabuerḡa	müabuerḡa
	Distal	abuerḡo	ñabuerḡo	minabuerḡo	müabuerḡo
10	Proximal	bueretaḡe	ñabueretaḡe	minibueretaḡe	mübuereḡe
	Medial	bueretaḡa	ñabueretaḡa	minibueretaḡa	mübuereḡa
	Distal	bueretaḡo	ñabueretaḡo	minibueretaḡo	mübuereḡo

78. 'itik'.

The spelling 'itik' alternates with 'tik'.

79. Numeral Particle for Classifier 6[32].

In Example 767 '*abweren*' is the numeral particle for Classifier 6[32] *bwere* contents of baskets.

It is used to frame a 'how many...? Question, i.e.:

abweret egen? how many baskets-ful?

It is also used to form composite cardinal numerals for Classifier 6[32].

80. Verbs requiring Possessive Suffixes

Some Transitive Verbs require the possessive suffixes corresponding to the subject, i.e.

Examples 431 *wo winbam* you rebel

81. '*tekei*'.

'*tekei*' is usually translated as 'like', 'according to'.

82. Demonstrative Set for Classifier 26[27].

In Example 446 '*ñañen*' is taken from the Demonstrative set for Classifier 26[27] *ñe/nge [ɲe]* kinds, species. The fact that the spatial suffix is missing indicates it is acting as a relativizer, '*wam schafe ñañen òad*', your sheep the ones who are few'.

Table 54. Demonstrative Set for Classifier 26[27]

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
26(27)	ñe/nge [ŋe] kinds, species	Proximal	ngene	ngangene	miningene	mungene
		Medial	ngena	ngangena	miningena	mungena
		Distal	ngeno	ngangeno	miningeno	mungeno

83. 'deō'.

'deō' is the portmanteau to introduce negative equative clauses, and is a compound of 'ta' only, and 'eō, eo' negative particle. It is used with all Independent Personal Pronouns.

'deō' is the consistent spelling in the 1918 Bible; in the 1976 New Testament a variety of spellings appear: 'deo', 't'eo', 'teo'.

In Example 449 we have 'tsin ia deō ei', if it is not he.

84. Mutual Familial Relationship.

Nauruan constructs verbs expressing a mutual family relationship from the 3rd Person Singular Possessive form of kinship/family relation noun with the secondary Applicative Suffix '-i'. Expanded forms (by use of the Causative and Factitive prefixes, and the Applicative suffix), can also have figurative meanings (see NG176, 177).

In Example 457, from the form 'ijiben', his/her father/mother-in-law:

ijiben + -i > ijibeni, be in relationship of son-in-law and father/mother-in-law.

In Example 575, from the form 'edin', his/her sibling:

edin + -i > + edini, be in relationship as brothers/sisters of the same tribe

This is further expanded by the Factitive Prefix 'ō-, o-' and the Applicative Suffix '-ei, -eiy':

o- + edini + -eiy> oedinieiy, make the relationship of brother and sister come into existence

*mwa oedinieiy,
you have made the relationship of brother and sister in the Christian faith come into existence*

In Example 699, from the form ‘*edin*’, his/her sibling:

edin + -i > + edini, be in relationship as brothers/sisters of the same tribe

This is further expanded by reduplication:

edetsini, brothers and sisters in the Christian faith

85. Inverted Possessive Order in Alienable Possessive Phrases.

The usual template for a basic Alienable Possessive Phrase is as follows:

Table 55. Usual Template for a Basic Alienable Possessive Phrase.

Function 1 Slot	Function 2 Slot	Function 3 Slot
Possessive Classifier with Possessive Suffix referencing Possessor	Possessum	Possessor

However, the order of the function slots can be varied where there is an animate Possessor.

In the Inverted Possessive Phrase, the possessive classifier is followed by the possessor, not the possessum, as is the case with the normal order of Alienable Possessive phrases.

This inversion appears to be a stylistic variation of the usual order and not obligatory.

The number of recorded occurrences is greater in the 1918 Bible than elsewhere.

Where it occurs, it is more likely to occur with:

- a. complex Possessum, or
- b. where the Possessor is group or generic ownership

It is often found in association with:

- a. ea – until
- b. (bwe) dogin – because
- c. tekeiy – like, as, according to

Table 56. Template for the Inverted Possessive Order in Alienable Possessive Phrases.

Function 1 Slot	Function 2 Slot	Function 3 Slot
Possessive Classifier with Possessive Suffix referencing Possessor	Possessor	Possessum

In Example 607, ‘*an amune kona n tsiet iat Bibel*’, this man’s ability for knowing the Bible

In Example 608, ‘*at eñame kona n tik pudu*’, a man’s being able to be born again

In Example 611, ‘*at eñame ion amet dūra kona n ririñ emakur in kamadauniñ ñune*’, a man’s ability to do this amazing work.

In Example 791, ‘*an mameg wotow ian amea bita an auwe God*’, the continued residing in that man (of) God’s love

86. Denasalization of the Success Suffix ‘*wõñ, wong*’.

When the Successful Outcome Suffix ‘*wõñ, wong*’ is followed by

- (a) the Directional Particle ‘*eow, iow*’, or
- (b) the Perfective Aspect Suffix ‘*-en*’

denasalization occurs, i.e.

In Example 654, *amie tied wong + iow* > *amie tied wotow ian...*, your successfully understanding in...

In Example 791, *mameg + wong + iow* > *mameg wotow ian*, already recognized in...

In Example 333, *oiyuwong + -en* > *oiyuwoten*, already recognized

In Example 595, *kwor wong + en* > *kwor woten*, already successfully bound

87. Numeral Particle for Classifier 30[3].

In Example 758 '*aran*' is the numeral particle for Classifier 30[3] *ra* objects presenting a flat surface.

It is used to frame a 'how many...? Question, i.e.:

arat egen? how many objects presenting a flat surface?

In Example 758, *arat egät itüber* how many mats?

It is also used to form compound cardinal numerals.

88. Numeral Particle for Classifier 7[18/19].

In Example 759 '*abuätin*' is the numeral particle for Classifier 7[18/19] *bwetsi*, *bweti* long, flexible objects.

It is used to frame a 'how many...? Question, i.e.:

abwetit egen? how many long, flexible objects?

In Example 759, *abuätit egän* how many (lengths of string, previously referred to)?

It is also used to form compound cardinal numerals.

89. Numeral Particle for Classifier 3[8].

In Example 761 '*abän*' is the numeral particle for Classifier 3[8] *be* coconut fronds

It is used to frame a 'how many...? Question, i.e.:

abet egen? how many coconut fronds?

In Example 761, *abät egän* how many coconut fronds?

It is also used to form compound cardinal numerals.

90. Numeral Particle for Classifier 5[11].

In Example 762 '*abümin*' is the numeral particle for Classifier 5[11] *būmi, bumi* 24-hours days, nights.

It is used to frame a 'how many...? Question, i.e.:

abumit egen? how many days/nights?

In Example 762, *abümit egän* how many days?

It is also used to form compound cardinal numerals.

91. Numeral Particle for Classifier 35[23].

In Example 764 '*awörin*' is the numeral particle for Classifier 35[23] *wōri, wori* number of times.

It is used to frame a 'how many...? Question, i.e.:

aworit egen? how many times?

In Example 764, *aworin* is expanded with the Perfective Aspect Suffix '-en', i.e.

aworin + -en > *aworiten*

giving '*awōritet ägen*' how many times already.

It is also used to form compound cardinal numerals.

92. Indefinite Determiner , Classifier 11[7].

In Example 764 'eijin' is the Indefinite Determiner for Classifier 11[7] *eiji, eiyi* 'word, message'.

So, 'eõ òrai eñõg eijin', not utter a single word.

93. Distributive Numeral Particle for Classifier 30[3].

In Examples 774 and 776 'kataran' is the Distributive Classificatory Numeral Particle for Classifier 30[3] 'objects presenting a flat surface', and is used to form 'how many each?' Questions (see Section XXX).

Example 774: *ma [sic; mwa] katarat egän?*, you (have) how many objects presenting a flat surface (such as mats) each? (Kayser's rendering of this sentence is: 'how many mats each have you? ']

In Example 776: *ma [sic; mwa] katarat egät itüber ma [sic; mwa] äe?*, you (have) how many mats each you plaited? (Kayser's rendition of this sentence is: 'how many mats has each one of you plaited?']

94. Distributive Classificatory Numeral Particle for Classifier 7[18/19].

In Example 775 'katebuätin' is the Distributive Classificatory Numeral Particle for Classifier 7[18/19] *bwetsi, bweti* long, flexible objects, and is used to form 'how many each?' Questions (see Section XXX).

So, *katebuätit egät anakäba inan örean?*, how many lengths of coconut fibre string will be brought?
[Kayser's rendering of this sentence is: 'how many lengths of coconut fibre string shall each of us bring?']

95. Distributive Classificatory Numeral Particle for Classifier 5[11].

In Example 777 'katebümin' is the Distributive Classificatory Numeral Particle for Classifier 5[11] *bümi, bumi* 24-hours days, nights, and is used to form 'how many each?' Questions (see Section XXX).

So, *ma[sic; mwa] katebümit egän amiä büm in mogur?*, 'you (have) how many days each your days at work?
[Kayser's rendition of this sentence is: ' how many days had each of you been working?']

96. Distributive Classificatory Numeral Particle for Classifier 5[11], Reduplicated form.

In Example 779 '*katakatebūmin*' is the Distributive Classificatory Numeral Particle, Reduplicated form for Classifier 5[11] *būmi*, *bumi* 24-hours days, nights, and is used to form 'how many each?' Questions (see Section XXX).

So, *katakatebūmit egān?*, how many nights each (the many involved)?

97. Distributive Classificatory Numeral Particle, Reduplicated form.

In Example 780 '*katakāgen*' is the Distributive Classificatory Numeral Particle, Reduplicated form, and is used to form 'how many each?' Questions for subjects/objects not assigned to a Classifier (see Section XXX).

98. Demonstrative Set for Classifier 31[28].

In Example 784 '*murene*' is the Proximal Non-Emphatic form taken from the Demonstrative set for Classifier 31[28] *re* rows/strings of objects; words in a row (as in a paragraph) though individual words or total message are used with CL11 [7]

So, in Example 784, *murene eare*, can convey the meaning 'this passage of scripture' in context.

Table 57. Demonstrative Set for Classifier 31[28]

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
31(28)	re/rā [rre] row, string of objects	Proximal	rene	ngarene	minirene	murene
		Medial	rena	ngarena	minirena	murena
		Distal	reno	ngareno	minireno	mureno

99. Distributive Classificatory Numeral for '1', Reduplicated form, Classifier 10[15].

In Example 822 '*katakateb*' is the Distributive Classificatory Numeral for 'one' , Reduplicated form, for Classifier 10[15] *ebe* land, parts of land.

Kayser gives a very full description of the Distributive Numeral in *Nauru Grammar* , pages 76 to 162, remarking that apart from the low numerals (1 to 10), they were largely obsolescent even in his day.

For ease of reference, the forms (simple and reduplicated) given by Kayser in his *Nauru Grammar* – have been re-analyzed and each variant has been given a form number (See also “Nauruan Numeral System”, section 17.2).

Form 1, causative prefix
kat- is the variant of *ka-*

Form 2, reduplication of form 1
 > *katakāt-*

Form 3, triplication of form 1.
 Not present

Form 4, partially labialized form of the causative prefix
 > *quat-*

Form 5, reduplication of form 4.
 > *quataquat-*

Form 6, triplication of form 4.
 > *quataquataquat-*

Form 7, fully labialized form of the causative prefix
 > *wat-*

Form 8, reduplication of form 7.
 > *watawat-*

Form 9, triplication of form 7.
 > *watawatawat-*

Empty cells mean that there were no distinctive forms that Kayser elicited.

Table 58. Distributive Numeral for Classifier 10[15], 1 to 4, (adapted from Kayser NG105,106).

Numeral	Form 1 Base form	Form 2 Reduplicated Form 1	Form 3 Triplicated Form 1	Form 4 Partially Labialized form	Form 5 Reduplicated Form 4	Form 6 Triplicated Form 4	Form 7 Fully Labialized form	Form 8 Reduplicated Form 7	Form 9 Triplicated Form 7
1	katāb	katakātāb	katakatakātāb	quatāb	quataquatāb	quataquataquatāb	watāb	watawatāb	watawatawatāb
2	karāb	karakarāb	karakarakarāb	quarāb	quaraquarāb	quaraquaraquarāb			
3	katijāb	katakatiijāb	katakatakatiijāb	quatiijāb	quataquatiijāb	quataquataquatiijāb	watiijāb	watawatiijāb	watawatawatiijāb
4	katāb	katakātāb	katakatakātāb	quatāb	quataquatāb	quataquataquatāb	watāb	watawatāb	watawatawatāb

So, in Example 822 *katakateb*, one portion of land each (of many).

101. 'ome'.

In Example 848 'ome' is the contraction of 'oij'a me', give to me.

102. Classificatory Numeral for Classifier 7[18/19].

In Example 849 'aibwetin' is taken from the Classificatory Cardinal Number set for Classifier 7[18/19] bwetsi, bweti long, flexible objects, 'one (long, flexible object)'.

Table 59. Classificatory Numeral for Classifier 7[18/19], 1 – 4, (Adapted from Kayser NG72).

Classifier	1	2	3	4
7 [19/18] bwetsi/bweti mwetsi/mweti	aibuetin, aimuetin	arabueij, aramueij	aijubueij, aijumweij	abueij, amueij

So, in Example 849 'aibwetin' is associated with the noun 'burio', 'innards, intestines; figuratively: ,one's centre of emotions, one's motivational force – mind, will, spirit, heart, soul.

103. 'oaibwetin'.

Cardinal Numeral, forth General and Classificatory, can have an initial vowel 'o' attached to them. This is not obligatory.

104. Demonstrative Set for Classifier 31[28].

In Example 860 'muwurine' is the Proximal Non-Emphatic form taken from the Demonstrative set for Classifier 36[39] wūri, wuri contents of drinking vessels.

So, in Example 860, muwurine, means 'this (full) cup' in context.

Table 60. Demonstrative Set for Classifier 36[39]

Classifier Number	Classifier	Degree of Proximity	Simple form	Emphatic form	Non-Emphatic form I min-	Non-Emphatic form II mu-
36(39)	wŭri/wuri [wiri] content of open-mouthed receptacle	Proximal	wurine	ngawurine	miniwurine	muwurine
		Medial	wurina	ngawurina	miniwurina	muwurina
		Distal	wurino	ngawurino	miniwurino	muwurino

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